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"The Governor"

*A Drama Sermon. Christ before Pilate. The Crucifixion.
The Resurrection. Pilate's Remorse*

REV. A. J. ARCHIBALD, Nashua, New Hampshire

(The writer of this has long been a subscriber and contributor to *The Expositor*. It is acknowledged by him that this drama-method is a new way of preaching the Gospel, but he has found it successful and effective. He says: "In giving the sermon I wore the same clothes as usual. I had the pulpit removed from the platform and five chairs put on, one of them the large pulpit chair with arms and one of them a wicker chair." This sermon is especially appropriate for Holy Week. Without commenting upon the drama as a method for preaching, we are glad to present it to our more than twenty thousand preachers. Study it. Study the method. If there is something you would like to say about it, write freely to the editor.—Ed.)

Part I. In Which Pilate Tells His Past To His Wife

(Pilate and his bride are seated in the inner court of the Governor's palace in Caesarea, in 27 A. D. The sermon is a monologue as the Governor talks to various persons.)

(Preacher impersonating Pilate—Preacher may sit and talk to an empty chair for a wife)

Portia, my wife, you want to know of my past. I hate to uncover it, but you have a right to know. I was born a Greek, on the island of Crete. My father was a large land-owner and had many followers. But he and his fellow citizens began to sweat under Roman oppression. They met in secret in the hills, then swept down and killed the Roman Governor, and put the little garrison to the sword. For two months Crete was free. Then a Roman fleet came sailing in and a full legion was landed, under the command of a rising young man called Tiberius.

No time was wasted in parley, the people fled to the hills, the houses were burned and the legionaries spread out to conquer and capture and slay. For many days we avoided them. The island was large. But at the end of a month we

were cornered in the north. We fought till the last man was down, and when I came to myself I was lying on the deck of a Roman ship. After I had been fed I was placed on a wooden seat with a great oar in my hands and a lictor stood behind me with leaden thongs to see that the oar bent every time that it was dipped. I was on that ship and at that oar for two years without a break. I was rowing beside men from Britain and from Africa and from Gaul, many of them real criminals. I slept with fetters on my ankles and great ridges are still on my back. But I will not break your heart with past woes. For two years I was a galley slave.

Then my chance came. Several Roman merchant-ships had been attacked by pirates on the way to Spain and destroyed. Tiberius, then about to sail to Spain, was ordered to take vengeance. He sailed on the very ship to which I was attached. As we spread out in search of the foe our vessel was comparatively alone, when suddenly two pirate ships attacked us. When I saw that the fight was on, I asked the officer in charge to take off my chains, promising that if the ship floated I would row to the last. But if she was sunk I ought to have a chance. To my surprise he consented. We rammed the first pirate fairly and down she went. But ere we could get under way we were rammed in turn and we found ourselves floating in the blue Mediterranean. I was a swimmer and had an oar. Just in front of me I saw the head of Tiberius. Loaded as he was with armor, he was making desperate efforts to keep afloat. My first impulse was to let him drown. But then I thought, if I save him my future is assured. I pushed the oar under his chin and taking his dagger, cut the laces and let the metal fall off. For two hours we floated before relief came. During those two hours he found out my name and history and when we stood once more on a Roman deck I was pronounced a Roman citizen and became a soldier of his guard.

From that day to this, my fate has been linked up with that of Tiberius. Thirteen years ago he became Emperor of the World. I was made a captain of his guard.

What a man he was in those days! Strong, courageous, ever planning for the betterment of the people. Laws were revised. Public works constructed. No women ruled the court when he was young. But when he became sixty-nine he went aside to the island of Capri and allowed his general, Sejanus, to administer the affairs of state. This fellow was bold and ruthless, and conceived the idea of becoming Emperor. Drusus, the heir, was murdered. Others near the throne died in brawls or drinking bouts. The Emperor mourned these losses without suspicion. At that moment he was on the very edge of a precipice.

The time came when Sejanus came to me and offered me a place and great rewards. I seemed to assent to his proposals, but that night at the darkest hour I found myself in the Emperor's bed-chamber telling him all. The situation was desperate. Sejanus had the real power. But the Emperor had still the will to rule, and four days later I had in my hands a written order to take a score of men that could be trusted and arrest Sejanus in his bed-chamber. Before sunrise the body of the traitor had gone floating down the Tiber and the throne of Tiberius once more was secure. For this succor, brought to the Emperor at a critical hour, I was made Procurator of Judea, and having found you, beloved, on the way here, what is to hinder us from being happy? We can surely acquire riches with these dogs of Jews to fleece. After what I have done for him my place is pretty secure while Tiberius lives, and though he is not young, there is a good ten years of life in him yet.

(Pilate rises to go out)

But now I must leave you, wife. Some spies have just come in with important reports. There is a fellow who has been haranguing a crowd by the Jordan. I have had suspicions of him. "John The Baptist" is an innocent sounding name, but you can never tell. If he lifts a hand we will put him away. For the present, farewell!

Part II

(This portion is two years later. An old friend from Rome is on a trip to Palestine and Pilate is glad to see him. They sit and the Governor tells of his governing.)

(Pilate Talking)

Well Polonius, old fellow, this is great. One of the worst things about this position of mine is that it is so far away from the folk who are worth while. I have ruled here now for almost two years and have not done so badly considering the hard times. I tell you *I do make them pay*. You ought to see them squirm and wince. It is like taking out their heart cords. But they pay. Let me assure you that these Jews are a real people. They are wonderful in a way. Workers! Clever! They will coin the golden glow in the morning sunlight and fleece the crafty Greek in a trade. They have strong points. But for stubbornness, fanaticism

and deep smouldering hate, there never was anything to touch them. Let me tell you.

When I sent the last cohort up to Jerusalem, they were to stay the winter and wanted their standards. Now the Jews abhor those images of Tiberius, and I told the centurion to take the standards in by night. But they found it out somehow, and two days after there were one thousand bearded fellows clamoring around my palace here in Caesarea. They had come down on foot. There they were in the court-yard, groaning and shouting. I said to myself, I will tire them out. But in the end they tired me. After five days I ordered them surrounded by a thousand armed men and went out and spoke to them, telling them that if they did not retire at once the troops would fall upon them. They replied that it was better to die than to have images in the Holy City. They knew I dare not slay so many. So in the end I had to yield and order the standards brought back here. It was a bitter pill for me. They went back singing all the way.

Then up in Jerusalem they have in their Temple money-chests that were just overflowing with the offerings of the faithful. The water supply for the city was atrocious. Half the time they were on the verge of water famine. I ordered new water supply pipes put in, and the cost was to be settled from the Temple money-chests. What could be more reasonable? I was in the Holy City at the time. Again they crowded to the palace to tire me out as before. This time I was ready for them. We disguised a group of troopers as Jews and had them carry clubs beneath their garments, and at my signal they fell to, and in ten minutes the coast was clear.

How they hate me! They are always trying to poison the Emperor against me. We leave them too much in the way of self-government. They actually have a council of their own. Dogs like that trying each other! The strong and rich grow stronger, the weak go to the wall. If I had a free hand with them I would amputate some of their stubbornness. But Tiberius expects me to recognize the customs of the nation. It grinds; but I must not complain, for I am rolling up a tidy little sum, and some even in Rome now are finding the coin scarce.

Then there is another thing about these Jews; they are always looking for Prophets or Deliverers. A couple of years ago there came one John the Baptist. I saw that there was no harm in him. But he wandered over into Herod's territory and said something cutting about Herod's wife. It finished him. Now there is another that is creating a great stir all through the land. The people are delighted with this Galilean. But the leaders hate him with a deadly hate. He is getting the people, and he holds up their failures before the multitude. Why should they love him? I have had him watched. But never has he interfered with my government. He once called Herod a fox. He had better be careful with Herod or he will follow John the Baptist. I rather like this Galilean, though I have never seen him. Says what he likes; afraid of nothing; despises all trickery; beards the

Pharisees in the very Temple area, and they afraid to touch him for fear of the people. I think that I will let him alone. They say he is a wonder-worker, and that even a centurion had a servant healed by him. I do not know; but if he keeps on lashing Jerusalem Jews, it suits me. Some day they will get him and bring him before me. I will rub them some if they do. The hypocritical dogs!

(Pilate rising to go)

Well, rest a while, old fellow, I give audience at this hour to a group of tax collectors. Whatever I let slip, I never neglect them. We dine at sunset.

Part III. The Trial of Jesus. One Year Later

(In this part some of the time the Governor is seated on his throne and some of the time he is out to the edge of the platform talking to the mob, who would not come in. Pilate is sitting on his judgment seat talking to himself as this part opens.)

Well, this is a great day even in this Judgment Hall. This bunch of wild men is in luck for their feast. What evil will they be up to today? What is that? You say they have arrested Him! I knew it. I was sure that such fury would lead to this. Well, I am sorry. We will see what we will see. They will drag him before their council and pass sentence on him. That was prepared in secret two years ago. Call that Justice! Pah! Justice! Do they give each other justice? Then why expect so much from me? Ah, that roaring of the mob; they must be coming. I will see him at last.

(Calling to attendant)

Ho, Marcus, when the mob arrives bring them in with their prisoner. What! Won't come in! Afraid I will defile them! Well that is rich. Well, I will go out.

(Goes out and addresses mob)

Silence! What charge is against him?

No! No! that will not do. What do I care about your council. What has he done? Here, Marcus, bring the prisoner into the Judgment Hall.

(Seated and speaking to Jesus)

Nazarene, they want your life. The charge is vague. Give the facts. Why are you here and why do they hate you so? Have you no answer? Are you not going to talk? They say you call yourself a king. Is it so? Not going to talk, eh? Once more, Are you a King or not?

Well that is a strange kind of kingship. Not of this world! King of Truth! What is Truth?

(Pilate goes out to the mob.)

Oh, ye Jews, I find no fault in him. He is absolutely innocent. Yell away! I understand your envy. What! A Galilean! Then why have you brought him to me when Herod is in the city. Here, Centurion, take three-score men and take this prisoner across the city to Herod. Tell him that I refuse to pass judgment on one of his subjects while he is here. Come, get him away!

(Pilate back in judgment hall meditating)

I got out of that pretty well. If Herod condemns him, all right. If Herod lets him go, let them mob him for aught I care. It is up to that half-Jew whom Tiberius was fool enough to leave in authority. I must be careful. The Emperor grows more and more suspicious. If he hears

that I let a so-called King go, he may ask why. He is harmless. But Pilate, my son, you come first. Look out for your own skin, Pontius, my son! What! Returning already! Laughing! The joke must be on me! Centurion, who put that purple robe on him? Herod, eh! Well, I have seen men less fitted to wear it. Would not have anything to do with him! Back on my hands!

Though I have appealed to those Jews twice I will try again. There may be a bit of sympathy down underneath. Blood ought to be thicker than water. Marcus, have the prisoner scourged, then put again the purple robe upon him, and a crown of thorns, and lead him out after me.

(Talking to himself)

Yes, this scheme ought to get them. If they are human when they see him so degraded and suffering they will surely be satisfied. Ready there. We will go out.

(Goes out)

Behold the Man! *(Aside)*. There is no pity there. The heartless heathen. They do not care as much as they would for a beast.

(Addressing mob.)

I find no fault in him, Herod let him go. He is innocent. Has he not suffered enough now? Let us let him go! Won't! Well, I will not bear the responsibility. Bring that basin of water. Look you fellows; I wash my hands of the whole matter. You are forcing the issue. His blood be upon you and your children. Have your way. Centurion, see that he is crucified at once.

(Goes inside, and talks to himself)

Well, they got their way. I feel mean about it. It is murder in a sense. In a few short hours he will be dead and forgotten. What will my wife say? She thinks she was warned. But it is too late now. They have him up by this time. No! Take it away. I want nothing to eat. Bring on those civil cases. Perhaps I can get this taste out of my mouth.

(Three hours later)

Well, this has been a long morning; how it drags. Noon is it! How dark it gets! And no clouds! Funny, it is getting worse! Ho, yonder; bring torches! Darkness at noon! What, an earthquake! First tremor I have felt since I left Italy. But this darkness, how I hate it! I wonder if this gloom has anything to do with him hanging out there on Golgotha? But he is only a Jew and the gods do not care. I am getting old and nervous. I must shake it off. Ho, Marcus, that last bundle of dispatches from Rome and a scribe to read to me. More light, man. It is like midnight. It has been dark for three hours. What can it mean? Dead! Who is dead? the Nazarene! It is only six hours since he was crucified. Are you sure? Look, it gets light again. Put out those vile-smelling torches!

Who is it? Joseph of Arimathea! Admit him.

Joseph, what do you want? His body! Strange how soon he died. I did not know that you were one of his friends. Kept it rather dark did you not? Say, Joseph, if he had friends, where were they this morning? Why did they not speak then? Queer friends he had! What is the good of taking

care of a dead body. A show of friends at the right time might have saved him alive. Yes, take his body if you want it. I hope I shall never hear of him again.

(Sunday morning, Pilate walking up and down)

Two nights have gone since I gave his body to Joseph of Arimathea, and I cannot sleep! I see him standing before me with the blood on his forehead by the thorns. I hear him say again and again, "Thou couldst have no power at all unless it were given thee from above." His courage! his dignity! And I had him crucified!

Yes, come in. What is it? You say he is risen! I do not believe it. It must not be! Send for the guard that set the seal and watched the tomb. At once, the guard! If he is risen, he is a king after all, and I, what have I done? What will my wife say? I was indeed a fool to ill treat Jesus of Nazareth.

Part IV

(This represents Pilate on his death bed talking to his old friend Polonius)

(The preacher can have some sort of an easy chair on platform and sit in it and talk toward another chair)

Polonius, my friend, I am almost done. I cannot sleep. When I close my eyes I see Him wearing the crown of thorns just as he was when he marched away to Calvary seven years ago. Do you remember that when you visited me in Caesarea I told you about him, and that he had better look out for Herod. Well, Herod would not touch him and I did it. Now I am going out into the unknown, accursed.

Things went ill with me after that. The Jews that had their way that day thought that they could always get it, and I lost my temper and massacred some of them in Samaria. As a consequence I was recalled to Rome. I said to myself, as soon as I reach the Emperor all will be well. But when I got here Tiberius was dead and

the monster, Caligula, was rioting in the very temples of the gods.

I have money enough. But I am slipping out. I cannot help my remorse. Once there came to me a big bearded fellow in Jerusalem and said to me that if I would come to God and ask pardon in the name of the Nazarene all would go as though I had not sinned. But I could not do it. Yet for those years that I ruled in Jerusalem no Christian blood was shed. They say that Herod is persecuting them now, but they are more able to bear it.

Polonius, he was a King, after all. What made me so blind? He was wonderful! Arrayed in peasant robes or with purple and thorns he outshone the mightiest Emperor that the Empire has known. The Centurion who saw him die called him Son of God, and I am now willing to agree. *And I put him to death!*

I have not long to live. But you, Polonius, are well and strong. Join the Christians, Worship Him. Preach him. Love him. He is worthy of it all.

When I see him in the night, I often think that he is real beside me and I say, "Oh! Jesus, did I crucify you?" But they tell me that almost the last thing he said, was, "God forgive them for they know not what they do," and I somehow think that he meant me too.

My dear friend, urge people not to ill-treat Jesus Christ but to accept him and love him. I may never see you again. When you come tomorrow I may be gone on. But tell men now and pass it on to the ages that Pontius Pilate who crucified the Son of God lived to regret it and would give all that he has a thousand-fold if he could undo the deed. Farewell! A long farewell!

(The moment the last word is spoken, have organist strike a chord of that gospel solo, "Jesus is standing in Pilate's hall," have a couple of stanzas sung. It will make a fine ending to service and saves an embarrassing situation where there is no curtain.)

A Dead Christ and a Living Devil An Easter Study

The Powerlessness of Dead Christs, Churches, Creeds, Christians

REV. ROBERT C. HALLOCK, D. D., Valatie, N. Y.

A dead Christ, a living Devil! Why state it in that terrible form? Because that was the way it seemed to the stricken disciples. Consider: For three marvellous years they had walked with Jesus, growing in comprehension of his character, claims and power; they had come to believe firmly in him as the anointed Deliverer of Israel. For months they had been anticipating the near approach of his glorious manifestation. Within the past few weeks events had made their feelings more intense, their expectations more vivid. That last walk to Jerusalem; the suppressed eagerness of pilgrim thousands, which had grown to glorious climax in the Triumphal Entry, when vast and frenzied multitudes tore off branches of palm trees and spread them down, with their own outer garments, to form a fitting pathway for the feet

of their triumphant King; while songs of little children and shouts of massed multitudes welcomed him with enthusiastic hallelujahs. Surely the expected time has arrived! Surely the King is now about to take his throne! The hearts of his faithful followers go beating high, singing triumphant songs within their happy breasts.

All this continues through the changing scenes of that last week, until the very time of the arrest, the trial, the mockery of the thorny coronation; yes, until the crucifixion itself. Even then there were those who expected him to do in glorious fact that which blaspheming antagonists challenged him to do: come down from the cross, blaze forth in royal wrath, overwhelm his enemies, ascend his throne and reign King of kings.

But darkness falls; the last bitter cry rings out;

the kingly sufferer bows his head, and dies. Yes, he is dead; actually dead! All their glorious hopes extinguished, all their ambitious plans defeated, all their glowing anticipations dashed to the ground in utter wreck.

Christ is dead! And how blank, black, hopeless everything seems to them now! Measureless despair: Christ is dead!

Oh, but be sure the Devil lives! For has he not just triumphed over their Lord? And are not the demons in hell holding high carnival right now, celebrating Satan's victory over Jesus Christ? Ah, yes, Christ is dead, but the Devil lives: and "a living dog is better than a dead lion," even though that lion be the Lion of the tribe of Judah!

This was how it seemed to the stricken disciples; this was their feeling. And listen! Their feelings were absolutely right, if their facts were as they supposed. Their despair was fully justified, for if Christ was dead, all was lost. Nothing left but the infinite tragedy: A Dead Christ, a Living Devil!

For doubtless a dead Christ is forever powerless against a living Devil. This is an incontrovertible fact, however terrible the statement seems.

But what is a dead Christ? Why, one who, having been crucified, laid away in the grave three days, couldn't and didn't rise again from the dead on the third day as he promised to do. That is, a dead Christ is one who died as any man dies; who, having been buried as any man is buried, remained in the grave as all men remain. A dead Christ is a mere man: and so we banish the central miracle of the Resurrection!

Well, no matter what intellectually fascinating or seemingly innocent form that denial may assume, the denial of the actual resurrection of Christ from the dead destroys Christianity utterly. For a dead Christ can have no value at all to mankind. And that because only a living Christ can be preached; only a living Christ, if preached, could command belief; only a living Christ could save souls; only a living Christ could inspire and lead followers.

Imagine that the first Christians had tried to preach a dead Christ, a Christ who, having been sealed up in a tomb, was known to be still there, dead, and buried, and disintegrating! What message could they have proclaimed? Let them sit down; they have no message! And who could yield belief? Imagine for a moment that Christ did not rise; that he still lies in some unknown grave yonder in Palestine, and one comes preaching, "Believe on the Lord Jesus Christ and thou shalt be saved." Hear men answer: "What! Believe for salvation on a dead and decayed man lying locked up in some forgotten grave over there, his claims disproved, his teachings discredited, his power defeated? How can we? He couldn't save!"

Now, if a dead Christ cannot be preached, cannot command belief, cannot save souls, cannot inspire men and women to follow him into the great spiritual Armageddon battle, then how can a dead Christ conquer the world? If Christ be dead, the Great Commission is a mockery. And

Satan shall have his fiendish way in the world—since a dead Christ is forever powerless against a living Devil!

As is the Christ, so is his Church. A dead Church can have no power at all against a living Devil!

But what is a dead Church? One that has no members left; one whose building has fallen into decay; one whose financial income has all ceased? Oh, no, not necessarily. A church may have many members, have magnificent buildings, be rich and increased in goods, yet be a dead church. A dead church is a church from which hath departed the living Spirit; from which the Lord, her life, hath withdrawn.

Now, a dead church is forever powerless against a living Devil: for only a living church can witness for Jesus; only a living church can convert souls; only a living church can win the world to God. If a church have not living in it the Holy Spirit of Life, that church is dead and helpless, and evermore without power; and over a dead and spiritually powerless church Satan flaunts his foul banner and taunts his fallen foe!

As is the Church so is its Creed. A dead Creed can have no power at all against a living Devil. And this also is an incontrovertible fact, however the statement may shock.

But what is a dead creed? One that is no longer true? Oh, by no manner of means! A dead creed is one which (whether true or false) is no longer believed!

When a man's creed is a matter of death or life to him; when, like martyrs and confessors of old, he is willing if need be to die as a witness for his faith; then a creed is a thing of mighty power and big accomplishment, as it was in the days of Luther and Knox and Coligny and his Huguenots, and of our Pilgrim ancestors. But only a living creed can evoke such enthusiasm; only a living creed can inspire such self-sacrifice; only a living creed can build men and women into such heroic character and life. And if in large measure our creed is a dead form today, small wonder is it that Satan works his will in the hearts and lives of so many professed followers of Jesus; for a dead creed can have no power at all against a living Devil.

And as in the case of Christ, and Church, and Creed, so is it with the Christian. A Dead Christian is forever powerless against a living Devil.

But what is a dead Christian? One who has gone to glory? Oh, no! Not at all! A dead Christian is not one who has gone to glory, but one who has gone over to the world. The glorified Christians who have gone over to be with Christ in heaven are a mighty power for the church of God on earth, strong helpers to us in our conflict with Satan and his hosts. But the Christians who have gone over to the world, in spirit and life and influence, are "twice dead," and can neither witness for Jesus, resist Satan, nor help on the kingdom. Only a living Christian can impersonate Jesus Christ; for Christ is life, and when Christ lives in a man he makes that man an incarnation of the Son of God, walking amongst the sons of men and actually manifesting him to them.

Such a Christian, a living Christian, has mighty power, and the Devil flees from before him; but a dead Christian has no power at all against Satan. And we shall have small wonder that the great, rich, cultured church of today seems to have so little power against the living Devil if we realize the vast number of dead Christians in her; Christians who have gone over to the world in spirit and in life.

Nevertheless, Easter prophesies as well as proclaims a resurrection: "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And so we take heart of courage at Easter-tide, believing that through the grace of the Risen Christ his church shall rise into a new and nobler being; her faith shall flame into fuller devotion and finer doctrine; her children shall walk in

newness of spiritual life and loving service, by the Lord the Spirit!

And the vision which we behold at last is not that dark and terrible case as the disciples imagined it, a dead Christ and a living Devil; but the supreme and splendid scene as Jesus reveals it: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." "And the devil, that deceived them, was cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever."

The Devil and all his hosts destroyed for evermore! Christ and his people gloriously living eternally! A living Christ, a dead Devil! This is the Easter vision of glory, and the Easter message of inspiration to work.

Good Friday on Main Street

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

Good Friday on Main Street in the year of our Lord 1923 will probably be quite a conventional occasion. There will be a religious service in one or more of the churches that adorn that thoroughfare, provided the spiritual life of the people is sufficiently active to sustain such an effort. More likely, however, most of the good church people will confine their observance of the day to business as usual, with possibly a social gathering of some sort in the evening.

The Sunday following, Easter, will be a great occasion; for the village choirs, and the outsiders of the church who attend regularly once a year, will be on hand. The usual display of spring millinery will be religiously observed by the ladies, and the men will come to see how they look.

And yet, in spite of all these superficial and worldly aspects of the season, it remains blessedly true that at the heart of the churches, little and big, on the American Main Streets, long or short, there still abides a fundamental loyalty to the truth represented by Passion Week. Christian hearts will still glow at the thought of the Cross of Calvary, and the hope of an immortal life blossom anew with the dawn of the Easter morning.

"Good Friday on Main Street" is only another way of referring to the place of the Cross of Calvary in modern life. Modern life in all its essential factors is no different from life in any age or clime. The differences are purely those of drapery. The human heart has the same unchanging needs, the same sure aspirations, and the same unfailing source of supply for those needs and fulfillment for those aspirations.

How can the Cross of far away Calvary be made to look natural in the drapery of modern life? How can it be made adjustable to the manifold complexities of the life of a day whose characteristic marks are the movie, the automobile and the radiograph? The only way in which such questions can be answered is by going more deeply than we ever have gone into the universal meanings of the Cross. No longer can it be interpreted

merely as the fulfillment of an ancient system of Jewish sacrifices. No longer can He who died thereon be made vivid to this generation in terms alone of the Passover Lamb. It can hardly be made intelligible to the present day mind as representing the substitution of the sinless Son of God for the sinful sons of man, thereby appeasing the wrath of an offended Deity and releasing human souls from the consequences of their own sins.

The genius of the present day mind is scientific. Mere symbolism and judicial imagery are no longer convincing. One thing it understands, and that is power. It can calculate in terms of electrical force exactly how much strain a wire of given diameter can sustain. It is measuring by psychological tests and with amazing exactitude the vital forces in human minds. It knows the moral values in human personality and presumes to prophesy what will be the social value of lives to whom its tests have been applied. It is all a matter of power—dynamics, we like to call it. It may be water power, steam power, electrical power, gasoline power or power of muscle, nerve or conscience. But it is power, and the Cross must be interpreted to this generation in terms of power. It must be demonstrated that on the Cross of Calvary, or in that which the Cross represents, there has been released a moral force able to save our American Main Street, providing the citizens of the community will permit it to operate. That same transforming power must also be demonstrated in society, industry, and international relations.

Paul, in Rom. 1:16, has stated the fundamental truth of the Cross in these words: "I am not ashamed of the gospel, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is revealed the righteousness of God from faith to faith." That is an entirely up-to-date characterization of the gospel of which the Cross is the symbol. It is the power of God. It is a power for righteousness;

and that righteousness is the righteousness of God made available to all races of humanity, be they Jew, Greek, European, American or Turk. It is a power available to all men in increasing degrees as faith progressively gives it opportunity.

Two questions arise that should be intelligently answered: How was the power of God revealed in the Cross of Christ? and, How does that power become available for Main Street on Good Friday, 1923?

The answer to the first question lies in the fact that the Cross is both love's necessity and love's expression. Love is the power that operates through the Cross. The Cross itself means love carried to the point of utter sacrifice in the interest of those beloved. That kind of love stops at nothing, not even death. Life grows by the death of that on which it feeds. It is a universal law. Wheat must be sown, decayed, germinated, cut, bound, threshed, winnowed, ground, kneaded, baked, masticated, digested and assimilated before it becomes worth anything to our life. It is intended by a loving providence for our good. But the process, a sort of suffering and death, is necessary to its usefulness to us.

In Christ's own words, "Except a grain of wheat fall into the earth and die it abideth alone, but if it die it beareth much fruit." And then he puts into a flashing sentence the meaning of the Cross as it must be realized in the lives of his followers, and as it applies, even to Main Street on Good Friday, 1923. "He that loveth his life, loseth it; and he that hateth his life in this world, shall keep it unto life eternal." Christ is our life, our strength and our hope. He is the fulfillment of our highest nature and possibilities. He is the most certain proof of the love of God to humanity. But that love could get to us, either intellectually or in fact, only by way of the Cross.

This is the central meaning of Good Friday, and, in answer to the second question, Main Street needs to know it as much today as the world has ever needed to know it. If Christ can be made as real and vivid and impressive to the consciousness of the people today as are the personalities of the movie screen, he will grip it with just as compelling an interest and will lift it as truly as the other drags it down. If his followers today will apply their minds, their money and their time with as much intensity to the real work of his church as they now apply them to running their automobiles, his kingdom will have free course to run and be glorified as he meant that it should be. If his church will find a way to broadcast this gospel of the Cross with anything like the effectiveness of the radiograph, it will indeed not be long before the knowledge of the Lord will cover the earth as the waters cover the sea, and the glorious vision of the Old Testament prophet will be fulfilled.

If the churches on Main Street are to realize this fulfillment in the next generation they must face some very obvious modern forms of the Cross. And when I say the Church, I do not mean an organization. I mean the ministers and officers,

the fathers and mothers and the Christian youth that make up the personnel of the church.

One of these is the Cross of Publicity. Persecution is the price of publicity in Christian life. No one persecutes a man who keeps his candle under a bushel. The Beatitudes are often spoken of as the more peaceful and humble qualities of character; but peace and humility are qualities that demand open advocacy and fearless defense. Often a man who would far rather keep in the background finds it necessary to push himself, and even to put his picture into the papers in order to get public attention to his cause. The fight for prohibition and for world peace have brought the bitterest persecution on those who have advocated these things as against the interests of those who thrive upon the evils assailed.

Christ pleads for aggressive advertising of his kingdom. Blessed are they who, for their faithfulness to such kingdom publicity, gain the opposition of its enemies; they share the Cross of our blessed Master.

Another is the Cross of Physical Expenditure. Christ said on one occasion, "I perceive that virtue has gone out of me." He recognized in his nervous system, so sensitive to human sympathy, that a definite drain had been made upon his energy. Self-expenditure for the help of others, physically or spiritually, is the very genius of the Cross. We often think that to Christ, being divine, work meant nothing; and that he tossed off miracles as it were, from his facile finger tips with effortless ease. As a matter of fact, he put every item of his personality into the exhausting effort to reach hearts and win the souls of the people of his generation. This is the real thing meant by the shedding of his blood. It is a living force, not a dying body. It is the "power" of the gospel.

It may be that, in the Lord's work at least, our modern nervous prostration becomes a form of the Cross. That is the stern price some of God's devoted servants must pay for their prolonged efforts for others. It is unselfish giving in one of its most literal and sacrificial forms. The giver may have to pay Nature's indiscriminating account; but even that is better than the pestiferous selfishness of a certain type of religious invalidism that insists upon everybody else doing the sacrificing.

One other form of the Cross, and it is only one of many that might be mentioned, is the Cross of Home Misunderstanding.

Christ's friends and neighbors were offended in many things they could not understand; or rather were unwilling to concede that one of their own neighbors should be so much more than they had ever been. It is a typical Main Street attitude. There is no bitterer Cross in the world to bear than opposition to life's plans for Christian service on the part of family and friends. Few young people have ever been able or willing to bear it. It is avoided by the excuse of duty at home, an obligation sadly overworked. A young student for the ministry said, "I have not dared to tell my people of my purpose." Good authority states that mothers are the most serious obstacles to

young men going into the ministry. Like Mary, these mothers need to ponder these things in their hearts lest they be found guilty of nailing their own children to the Cross instead of helping them on the way to a Divine Call. Youth must, like Jesus, follow Divine conscription to service, no matter who or what hinders. Nazareth must not circumvent Heaven. Main Street must not obstruct the Kingdom of God.

Good Friday represents the Cross. The Cross represents the point of parting in human hearts between self-seeking and self-giving. We cannot

walk East and West on Main Street at the same time. We cannot walk toward the Cross and away from it at the same time. The church on Main Street cannot save itself and Main Street at the same time. Main Street understands power. It will never understand or pay attention to the church until it demonstrates its peculiar power. Let the church on Main Street take the crosses from its towers, its windows, and its Communion tables and show them in its life, and Main Street will take notice. It may even come to church, for the one supreme thing the church has to give and that Main Street supremely needs.

The Machinery of the Dramatic Book Sermon

REV. WILLIAM L. STIDGER, Detroit, Mich.

This past summer in a mid-west town I met a Baptist preacher who is a continual reader of *The Expositor* and of my books. He came up to me after I had spoken at a local Chautauqua and said, "I've got just one thing against your book on the 'Dramatic Book Sermon.'"

"And what is that. I'll try to remedy that one defect if that is possible," I replied.

He came back with this: "I like it. I like the idea of the Dramatic Book Sermons. I like the books that you use, but you don't tell how to do it."

That is what I want to do in this article, for the first discussion of the Dramatic Book Sermon before the idea got into book form, was in this publication.

This man and many others say that I have not made the mechanics of the thing clear. I will try to do so as simply as possible in this article.

First, I read the book reviews most carefully to learn of the books that have a moral and a spiritual lesson in them or that have the possibilities of being linked up with such a lesson.

Sometimes I will use a book if it gives a vivid and burning picture of sin, if it is true to life, and if it is not immoral. If it will give me a picture of the consequences of sin, like "The Power of a Lie," by Bojer, I will use it for the purpose of picturing sin and its results to my congregation. Then I have a chance to point out the remedy, which is Jesus the Christ.

I read the book, marking it carefully as I go along, turning down the pages and marking sentences with a pencil. I try to get the high points of the story and the lessons marked in this way. I try to find striking sentences that sum up the moral teachings of the book.

For instance, in Lorado Taft's "Modern Tendencies in Sculpture," I find a sentence which startles a congregation into alertness. Mr. Taft says: "What the world of sculpture needs is to get back into its work *The Hint of Eternity*." What a sentence that is! It is a sermon in itself. Shoot that at a congregation over and over and it will bludgeon its way into every soul, for that is just what this day and age needs, to get back its "Hint of Eternity." Or take two sentences from "The Glass of Fashion:" "We are talking nonsense on

the edge of an abyss;" "It is an age of the degradation of Love!"

Sometimes I get the entire outline of the book and of my sermon from such flashing, outstanding, awakening sentences and I just preach my Book Sermon from such an outline.

From "The Conquest of Fear," by Basil King, I found that the things that we fear are:

1. We fear sickness.
2. We fear other people.
3. We fear old age.
4. We fear death.
5. Every nation fears every other nation.
6. Every nation has groups within itself that fear each other.
7. Employees fear employers.
8. Capital fears labor.

What is the cure of all this fear, personal and social? To get the principles of Christ into our hearts and into our social and national and international life. There is your Dramatic Book Sermon on "The Conquest of Fear."

With a book of fiction, I first of all read it for the story. I want to give my audience the book if nothing else. I want them to know when they come to hear a Dramatic Book Sermon that they are going to take an intimate knowledge of the story of that book away with them. So I read first of all for the story.

Second, I read for characters. I want my audience to know the characters of a book.

Third, I read for high points in the story. When I catch these it makes it easier to make it clear to my audiences in an hour.

Fourth, I read for lessons—spiritual and moral lessons.

I try to get these lessons over in dialogue. When the young lawyer in "The Resurrection" is convicted of his sin and cries out: "O Lord, come enter within me and drive out this abomination from me!" he was praying. That sentence sums it all up.

When he is converted and goes to the window and breathes deeply and cries out: "O God, how beautiful! How beautiful!" meaning, as Tolstoy says, that thing which had gone on in his own soul. That sentence gets his conversion over to

the audience without any didactic statement of the fact. You don't have to bluntly and prosaically say, "This man was converted." You say it dramatically in that scene and that dialogue.

When I have finished reading the book I outline it in the back of the book itself. I do this while the story is fresh in my mind, for I read dozens of books before I preach on them. But if I outline the story just as I want to preach it, it will be fresh when I actually, weeks later, get to the process of writing it.

When I get to the actual writing of the Dramatic Book Sermon I write it out word for word, usually, just as I do any other sermon. I try to make the outline as simple as possible. I do not try to tell the whole story of the book nor to introduce all of the characters. I introduce just enough of them to make the moral lesson clear and vivid. I often leave out half of the characters. I pick out the prominent ones and those through which the main thread of the story is told and the lesson taught.

I often take the liberty of re-arranging the sequence of the events if they fit into sermon from better, just as the picture-shows do in making a book into a picture and in just some such way as they do.

I have no hesitancy in doing this. I want to make it as simple and as clear as a motion picture to my audience.

Then I take the story and link it up with the Bible. That is the most essential part of the Dramatic Book Sermon. If it is not Scriptural I do not use it for a sermon.

William Allen White says in a personal letter, "In my book 'The Heart of a Fool' I was preaching a sermon on the text, 'The fool said in his heart, there is no God!'"

In that case the connection is apparent. It is apparent in many books. "This Freedom" Hutchinson admits is written from the text in Acts, "With a great sum obtained I this freedom." "The Vehement Flame" is a new book by Margaret Deland and she publishes the text of her sermon as coming from The Song of Solomon, 8:6:

"Love is as strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."

It will astonish the average minister to find out just how large a per cent of worth-while novels are written from Bible texts. They are almost numberless. I counted fifty in the past autumn's book catalogues, every one of them worthy a sermon, making almost an entire year's series if you so wish to use them.

This linking the story up with the Bible is vital. It must be close akin to the Eternal Book. That gives your audiences confidence in the sermon. If they feel that they are just getting a Book Lecture or a Book Review they will feel cheated. But if the Dramatic Book Sermon is linked closely with the Bible they will feel that they have been helped spiritually and that the sermon has the authority of the Bible back of it. This is the thing that makes it have power. Without this linking with Eternal Truth the book sermon is helpless and ineffectual. With this backing it is all-popular and full of power!

I first tell the story of the book if it is fiction. The folks must have that. If they do not get the story they are confused all evening. If they get the story itself, clearly and simply, then when you draw the moral lessons they will have the background of the story and can understand your conclusions.

Then, after you have told the story and have linked the book up with the Bible you go on with making the spiritual and moral lessons.

Sometimes you can use a book that does not seem to have any spiritual lesson in the way that we of the orthodox church think it ought to have. I cite "Babbitt" as an illustration of this type of a novel.

What the preacher can do with such a book is to tell its story; paint its life of materialism; set forth its prosaic characters; and make them live. It all seems so hopeless when you have read the book. This materialistic world of ours seems so selfish and fat-souled, and corn-fed. Even the author himself has no remedy. He admits it. He is in the dark as much as the world. But we of the church have the remedy.

Then I end up with this thought: "What Sinclair Lewis and what Babbitt did not know was the great truth that 'There is a God in Israel!'"

Then you can go on and make your Christian application of the book. In other words, if what you want to preach to people is not in the book, use the book as a background, use it as a picture of what the world cannot give, and tell of what the world cannot take away.

I am asked if I memorize the dialogue. I do when it is short. If it is not short I often read it. However the less reading from the book done the better. The minute you start to read you lose the audience to a certain extent.

In books of poetry like "The Everlasting Mercy," I try to memorize such lines as the picture of Saul's conversion:

"I knew that I was done with sin;

I knew that God had given me birth

To brother all the sons on earth!"

I always take the book into the pulpit with me. It gives a note of authority. Sometimes I read short sentences several times during a sermon—but only short sentences. An audience will forgive you that.

I use as many illustrations outside of the book as I wish, to illustrate and make clear the point that I would establish. I add to the books my own illustrations.

I often compare two or more books that illustrate the same thing. After one has used Dramatic Book Sermons for two or three years his audience gets to know books and it gives added strength to compare certain brilliant passages in one book with another. One of the valuable by-products of this knowledge of books also is that you get hundreds of sermon illustrations for your morning sermons out of the material that you do not use in your evening sermon on the book itself.

I have tried to make this explanation as clear and as simple as possible. I have traced the mechanics of the reading, and writing, and preaching of a Dramatic Book Sermon.

The Obscured Cross

Suggestions for the Lenten Season and Good Friday

REV. BINNEY SIMPSON BLACK, Massena, N. Y.

The events of the last few months—the gathering storm in the Near East and the threat of a Mohammedan return to world power—have turned the minds of Christian people towards an aspect of truth suggested in the title, “The Obscured Cross.” The discussion of it is always of moment as it deals with the heart of the Christian gospel, and at this juncture and in this setting is peculiarly opportune.

During a visit some time ago to Bible lands it was my good fortune to spend a few days in Constantinople. Three centuries after the death of Christ, the Roman Emperor, Constantine the Great, established and gave his name to this splendid city. As our ship weighed anchor and put out to sea the sun was fast setting behind the Moslem minarets. Of these I could count almost a hundred, many of them pure white marble, gilded and carved in the richest manner. It was the sight of these, and all that I had witnessed in the strange and impressive panorama of those days in this beautiful but miserable city, that roused a wondering train of reflection. The sinister happenings of these very days with this great city in the limelight, brings home again the issues involved with startling nearness of application.

The most important and imposing edifice in that old city is, by universal consent, the Mosque of St. Sophia. It is the crown of Constantinople as Saint Peter’s is the coronet of Rome. It was originally a Christian church, erected by Constantine in 326 A.D. It was twice burned to the ground, the last time in 530, but in 537 it was rebuilt by the Emperor Justinian (532-558), and dedicated to Christ under the name of Santa Sophia, or the Church of the Divine Wisdom. This is the famous and magnificent place of worship that has continued to our own day and commands the wonder of every beholder.

But a fatal day arrived in 1453, which spelled the overthrow of Eastern Christendom. After a prolonged siege Constantinople was taken by the Turks. It was the dying struggle of Christian supremacy in these historic lands, when a divided and weakened church strove desperately for the last time to uphold the secular power of the Cross against the all-conquering banner of the Crescent. But all opposition was in vain. Christians to the number of one hundred thousand, it is said, fled for final refuge to the House of God, imploring God for mercy, confident that he would protect at least his own sanctuary from blood-stained hands. The horde of invaders rushed in, and amid a scene terrible to describe commenced a work of unhallowed destruction that ended in the establishment of the great Moslem power and the transformation of this Christian church into a Mohammedan Mosque. Statues were overthrown in this work of destruction. Altars were broken down, crucifixes were smashed in pieces,

mosaics were pried out of the walls. Every sign and symbol of the Christian religion was exposed to the blind fury of the demons of war. The result? Briefly, but significantly this. The Cross has been obscured in a variety of ways. A scheme of desecration has been adopted to cover up the mosaics representing our Lord and his Apostles, yet here and there a portion of a figure is plainly visible. I saw traces of the Cross upon the walls almost entirely hidden under a coating of plaster or defaced almost beyond recognition.

No Christian can visit St. Sophia and not be impressed with a feeling of profound sorrow at the dishonor done to the Cross. That dishonor has not been removed. For this very day in that center of the Moslem world the Cross is abandoned for the Crescent, and Jesus is replaced by Mahomet. There are eight hundred mosques in Constantinople, of which twenty were formerly Christian churches. The thought is depressing. When, moreover, we add to this strong center of propagation of the Moslem faith, about 180 theological schools attached to the mosques, one wonders whether the Christian religion will ever again be a power there.

This is what impressed me—the dishonor done to the Cross, the obscuration of the sacred sign and symbol, Jesus replaced by Mohammed, the Cross by the Crescent, the Bible by the Koran.

Is there not much need to be reminded in our day of “the cruciality of the Cross?” For is it not a fact that many modern teachers and preachers are, Moslem-like, obscuring the Cross in their presentation of Christian truth? We have but to compare the prominence given to the Atonement in the sermons of the earlier evangelicals with the few references to it in much of the preaching of our day. That there are conspicuous instances of this among ministers of religion will not be questioned. And that there is an appallingly large number of Christian people in all the churches for whom the death of Jesus has no special significance will not be denied. It is nothing new to be told by intelligent Christian laymen that they conceive of the life and example of Jesus as the thing of real importance. That the Sermon on the Mount is of greater significance than the death on the Cross. That, in short, the Atonement is unphilosophical, unnecessary, an incredible mystery, and, as so frequently described, is just as lacking in the proportion of faith as an exclusive emphasis on the Incarnation.

And yet it is exceedingly comforting and refreshing in a day when the offence of the Cross has not ceased to find many outstanding preachers keeping close to the Cross and delighting to conduct their hearers constantly into the deepest shadows of Calvary. This is the central attraction of the preaching of Dr. J. H. Jowett and Dr. G. Campbell Morgan, to mention no others. They are preachers of “the wooing note” because they

are heralds of "Grace Abounding." They glory in unfolding the one matchless theme, the age-long purpose of redeeming love culminating in the sacrifice on Calvary. They keep the Cross ever before them and yearn to make preeminently precious to every believing heart that which has amazed their own souls.

Congregations hear perhaps overmuch of the immanent Christ in our day. This is a great truth and needs to be emphasized, but the true focus of "modern thought" is—Calvary. We are profoundly thankful for the new light we have had on the Fatherhood of God, the conception of the Kingdom of Heaven, and the solace of the Sermon on the Mount. But the fact remains that through all the history of the Church that which has saved and sanctified the lives of men, increased revival effort and missionary energy and made for a better and diviner type of human society has been the preaching of redemption through the Cross of Christ.

Nor is this doctrine of "Christ and Him Crucified" in need of correction and amendment, as an old-fashioned tale that has had its day but must needs be revised in accommodation to the advancing and broadening thought of men.

And not only in the history of the Church have the periods of soul-winning activity witnessed to the doctrine and preaching of the Cross, but it is in accordance with Scripture precept and precedent that it should be so. What is the central and most conspicuous fact in the New Testament? Surely it is the death of Jesus. The four Gospels teach that Christ died; the rest of the New Testament that he died for our sins. And he died "according to the Scriptures," by which is meant the Old Testament. This pointed forward to the Cross towards whose sacrifice all its prophecies, promises, and foreshadowing types hastened for fulfilment. Over one-quarter of the pages of the Gospels are devoted to the story of Christ's death. And the Epistles which comprise the remaining half of the New Testament are steeped in the meaning of his death.

A study of the place of the Cross in St. Paul reveals unmistakably the fact that the thought of Christ crucified—to him a fact, a doctrine, and an experience—filled his whole horizon, and his one grand and distinguishing theme from first to last was "the word of the Cross." In 1 Corinthians 15:3 the apostle says, "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures." Is there not a rule here for all evangelical preaching? Among the first things which Paul transmitted to the Corinthians, i. e., the foundation facts of the Christian religion, the death of Christ in its relation to sin had the foremost place. If, then, the written Word is our authority for preaching, this truth should have the preeminence, it should be set forth with special clarity and power.

The last time I was in England I went on a Sunday morning to a leading Unitarian church in London and listened to an exposition of the Unitarian faith. The question was asked, "What do we think of Jesus?" And the answer given

was this: "Jesus was the inspired prophet and messenger of God to our souls." "Liberal Christians," said the preacher, "differ in the precise estimate they form of his nature and mission, but they all deny that he was Deity in any sense, or should be worshipped as such."

From this disappointing service I found my way to Westminster Chapel, where Dr. G. Campbell Morgan preached with passionate earnestness on "God in Christ reconciling the world unto himself." I recall how our hearts burned within us as this prince of interpreters led us step by step right under the shadow of Calvary, showing that man can only be redeemed through suffering which has its symbol in blood. This he declared with loving insistence to be the deepest fact of Christianity. And the vast congregation of eager listeners must have inwardly said "Amen," as the preacher concluded: "Remember that o'er all the woe and misery of London the shadow of the Cross is the greatest light that shines." It is clear that the hand of the Moslem has not laid its blighting touch on the temple of this man's faith.

About the same time I was a worshipper at the City Temple, made forever famous by the ministry of Dr. Joseph Parker. The service was missionary in character and the preacher discoursed on "David Livingstone." As I listened to that address I noticed a beautiful window on the left in memory of the great missionary. The picture was this: Livingstone was surrounded by his native helpers in the dark continent. And they were lifting up Jesus on a cross before their dark-skinned, dark-souled brothers. And I thought, how true! The man who would lift up the Africans felt he must lift up the cross. He did not obscure it.

The question is often asked, "Is not the life, and character, and example of Jesus enough?" Our answer is that the Bible, at any rate, refuses to regard Jesus from the standpoint of a teacher, reformer, martyr, or philanthropist. The teaching of Jesus alone can not constitute the sum and substance of Christianity: First, because the Teacher is greater than his words; and, secondly, because Christ's death enters from the very first as an essential element into the faith he has created. Jesus lived with the background of ancient prophecy in his mind, and early identified himself with "the Suffering Servant of prophetic expectation," Isa. 42:1; 61:1. The uplifted Christ is the fullest revelation of redeeming love. Omit the Cross, with all its profound and far-reaching implications, and you have little left to give a soul and a dynamic to reformative and regenerative work for men. When St. Paul said: "I am crucified with Christ," and "I fill up on my part that which is lacking of the affliction of Christ," we know that his suffering and self-forgetful sympathy for others were really a continuation of the passion of his Lord.

"A Christianity without the Cross is not Christianity at all." Now if this emphasis is right, we fear that many a preacher must be guilty of not preaching apostolic Christianity, for apostolic Christianity without Atonement is unthinkable. And it has always been the atoning death of Jesus

which more than all else has had power to satisfy the consciences of men and fill the heart with peace and joy. Incredible as it may seem, I attended a Communion service in a church where from first to last not a single reference was made to Jesus' death. The Cross was omitted entirely. I was prepared for a solemn, joyous, helpful hour. The church was well filled. The pastor preached—well—pleasingly, as far as the discourse went; but that was not far enough. It did not approach the conscience or touch even as with a finger touch the heart. We were not entreated to “survey the wondrous Cross,” and so it seemed as though the one thing needful was entirely lost to view. Alas, alas! that a church with so many things good and pleasant in its service should fall so far short in truth and privilege!

Have we ever realized how the Cross is woven into the warp and woof of the hymn books of all branches of the Church of Christ? What unspeakable impoverishment would result if the Moslem tendency to obscure and obliterate the Cross was applied to our Hymnals as ruthlessly as it was applied to Saint Sophia! No longer would we “survey the wondrous Cross, On which the Prince of glory died.” No longer sing, “Jesus, keep me near the Cross.” “In the Cross of Christ I glory” would be struck for ever out of sight and out of song. And “Rock of Ages,” that sweet hymn which we had looked on as immortal and one of the richest possessions of the Church of God—what of it? It too would go, and all the other Calvary hymns before which highest minds have bowed their heads and bared their hearts for many centuries.

Shall we not henceforth make the Cross more central in our preaching and teaching? Yes, rather, shall we not inscribe its real and living message in our own hearts, that through its efficacy we may be happy in the fulness of joy and whiter than snow in the fulness of pardon. The Cross is not alone for those who lived in the first Christian day, in Galilee and Judaea; it is for all mankind, a tree higher than the trees of the forest and stands in the midst of human need and passion—a rebuke, a comfort, a help, an inspiration to holy living and dying.

Shall we be ashamed of that in which St. Paul prayed he ever might “glory?” Sometimes one feels a little lonely as he stands by the Cross and sees how many have forsaken it. But the Cross is going to win. By this sign we conquer. When the religion of Jesus first appeared in the world it was the object of universal hatred. It roused the enmity of all nations, and in almost every house where its doctrines were received and its practice displayed, it whetted the sword of domestic strife. But the Cross was planted in spite of its “offence,” and though millions have endeavored to root it from the earth it yet stands under heavenly protection. That tree of pain is the deepest word that God has spoken and will carry its argument until humanity kneels in adoration at its foot.

“Christ and Him Crucified” is the evangel of Jesus, and of Paul, and of the primitive Church. This message of the Cross is knocking at our door for fuller recognition and nobler expression.

Great Resurrection Hymns

A Song Service for Easter Sunday Evening

REV. B. F. GERARD, D. D.

1. Sing: “Hallelujah! hallelujah!

Hearts to heaven and voices raise.”

Read part of the hymn, then give briefly its history and associations. At the close ask that it be sung by all heartily.

In each Russian city, on Easter morning, one old friend meets another and says, “The Lord is risen!” And the other responds, “The Lord is risen indeed!” We like that. “Then were the disciples glad when they saw the Lord.” On the weary eyes of weeping people everywhere what radiant revelations of the future were flashed! “Christ rose, and I shall surely rise!” So it is well to keep singing. The day which commemorates a supreme event like this might well be the supreme day on earth. It was at least a pardonable extravagance when one high in the true faith exclaimed, “Easter is the Amen of God and the Hallelujah of humanity!”

This hymn is one of the few imitations of the ancient Hallelujahs which have been successful. It takes place instantly among the high-rank compositions of the language. Dr. Christopher Wordsworth, the late Bishop of Lincoln, in

England, was its author; he published it first in his Holy Year, 1862.

2. Scripture Reading: Luke 24:1-49.

3. Prayer: We praise thee, O God, for the hope of resurrection through Jesus Christ, thy Son. Assure our hearts by his victory over the grave. May we have firm faith in our redemption through him. Let us know the joy of those to whom the angel said, “He is not here; for he is risen, as he said.”

May we be comforted also, O Lord, by the thought and hope of reunion in the day of resurrection. By thy power thou wilt glorify this dust and cause the spirit again to inhabit it. Once more we shall fellowship with those whom we have “loved and lost awhile.” May we be patient and active in thy service till the day eternal breaks and the shadows forever flee away. Let the hope of heaven sustain us while we bear earth's burdens and in the hour of adversity may we remember that thou wilt one day wipe away all tears from our eyes. So let us be calm and confident when the shadows deepen, and may thy presence deliver us from all fear.

Graciously hear this our prayer for ourselves and those dear to us, for the sake of thy Son, our Saviour. Amen.—*Robert G. Ramsay.*

Our Inheritance of Hope

4. Easter Address:

Text: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1:3, 4.

The hope of the Christian is a lively hope; not a dead hope; not a languid and languishing hope; but a living, vital, active principle. Its author is God; its source is mercy; its medium or channel is through the resurrection of Christ. It brings to us an inheritance which we begin to enjoy here and shall continue unceasingly to enjoy hereafter. For this inheritance is "incorruptible," that is, imperishable, immutable, incapable of decay. It is "undefiled;" it is not tainted by sin; all its enjoyments are right and good and holy. It "fadeth not away;" it is not like the fading flowers which exhibit their beauty and yield their fragrance only for a short time and then perish. This inheritance cannot wither, is always in bloom. How different from the things of earth! It is "reserved in heaven" for all believers. It is "prepared," or "laid up" there, beyond the reach of all enemies. No wonder the apostle burst out with such words of grateful emotion, "Blessed be God," etc.

I. These words are, first, the language of experience. It was as though the apostle had said: "I have this hope; I have it now, and I feel its enlivening, cheering, supporting influence. It is a living, vital, life-giving hope of a blessed immortality. Blessed be God, he has begotten in me a lively hope by the resurrection of Jesus Christ from the dead." It is this element of experience which goes far to make the resurrection of Christ such a source of joy to the world. In some way the hope of eternal life is begotten within us; Christians feel that they are immortal. The stirrings of life are within us, and we do not depend on intellectual arguments alone. The world at large may not understand, may not even credit what we say; but somehow eternal life is with us an experience as well as a matter of evidence. "He that hath the Son hath life." "Because he lives we shall live also."

II. These words are, secondly, the language of humility. It is as though the apostle had voiced his feelings thus: "I know I am not worthy of having this hope; I deserve it not, but wrath instead; but nevertheless I have it and therefore I exclaim all the more strongly, Blessed be God who has begotten in me such a life-giving hope through the resurrection of Jesus Christ from the dead!" So should it be with us all. So great a hope should lead us to humility, to thoughts of how unworthy we are of such high and blessed things from God's hands. His gentleness has made us great. May his goodness lead us to repentance

for having ever sinned against One of such love and tenderness and mercy.

III. These words are, thirdly, the language of adoring love. The apostle in grateful emotion seems to say: "I love him because he first loved me. He has given me a Saviour, one who not alone died for me, but was so great that death could not hold him, and who therefore rose again from the dead to give me this living, lively, life-giving hope of life beyond the grave." No wonder Easter Day is such a glad day throughout the world. Every return of the day should kindle afresh in every heart the flame of adoring love.

IV. These words are, moreover, the language of devotedness. The apostle wants us to know that he, too, belongs to God, that all he is and has comes from God, and so his song is a hymn of consecration.

V. These words are akin to the language of heaven. Praise here is akin to praise there. Praise begun here shall be continued there. In the heavenly temple they rest not day or night from praising God for his salvation, "saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Let us begin to practice the language of heaven now.

At this Easter season let us say with a new sense of gratitude and appreciation, "Blessed be the God," etc.—H.

5. Sing: "The day of resurrection,
Earth, tell it out abroad."

Rev. John Mason Neale, D.D., translated this from the Greek, and published it as an Easter song in his *Hymns of the Eastern Church*, 1862. He had an especial admiration for this part of the ancient canon for the resurrection morning by St. John Damascene, to which he had furnished an English dress. He has given a vivid description of the way in which it used to be sung:

"As midnight approached, the archbishop, with his priests, accompanied by the king and queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding an unlighted taper in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck and that Easter Day had begun; then the old archbishop, elevating the cross, exclaimed in a loud, exulting tone; 'Christos anesti!' 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled the intense and mournful silence which they had maintained for so long, with one spontaneous shout of indescribable joy and triumph, 'Christ is risen! Christ is risen!' At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers which, communicated to one from another, seemed to send streams of fire in all directions, casting

the most vivid glow on the exulting faces of the rejoicing crowds; bands of music struck up their gayest strains; the roll of a drum through the town, and further on the pealing of the cannon, announced far and near these 'glad tidings of great joy;' while from hill and plain, from the seashore and the far olive grove, rocket after rocket, ascending to the clear sky, answered back with its mute eloquence that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leaped for joy; everywhere men clasped each other's hands, and congratulated one another and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and so, in truth, it was; and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the priests were distinctly heard chanting forth the glorious old hymn of victory, intoned loud and clear to tell the world how 'Christ is risen from the dead,' having trampled death beneath his feet, and henceforth they that are in the tombs have everlasting life."

6. Sing: "Christ, the Lord, is risen today
Our triumphant holy day."

This anonymous composition is found in *Lyra Davidica*, 1708; afterwards it appeared in *Evans' Collection*, 1786, entitled "The Resurrection Hymn." It seems too good to remain nameless.

Christians at large have already had, and through all time cherished, one excellent aid in remembering that "Jesus Christ, of the seed of David, was raised from the dead." The institution of the first day of the week as the Sabbath is a permanent memorial. We all understand that a primary and important office of the remarkable alteration of the day, noticeable between the Old Testament and the New, even the change in name which now calls it the "Lord's Day,--" was just to perpetuate the august fact of Jesus' rising from the tomb.

We have no healthful or happy associations with Saturday. It was the day in which wickedness triumphed and death held rule. Sunday, the first day of the week, opened with a new light, and all our memories of it are joyous. In religious matters it is often quite as necessary to prompt recollection as it is to instruct intelligence. We need to be reminded quite as much as we need to be taught. Men are profited frequently by a rehearsal of old truth, as well as by the revelation of new.

And we cannot help thinking that Easter makes an excellent annual Lord's Day. In most countries where the Gospel has made its way a yearly recognition is likewise instituted in the form of an anniversary.

7. Sing: "Hail the day that sees him rise,
Glorious to his native skies."

This hymn is reckoned as one of the great three which have given Rev. Charles Wesley his fame as one of the chief religious poets of the church. The other two are, "Jesus, lover of my soul," and "Hark! the herald angels sing." And yet this particular piece of ten stanzas, published first in

Hymns and Sacred Poems, 1739, entitled, "Hymn for Ascension Day," has been subjected to more alterations than would be imagined by those at the present day who find such fault with the compilers for changing an author's words. Whitefield made extensive omissions and substitutions in 1753; Madan added to the number in 1769; Cotterill went forward with the work, giving us almost the exact form now accepted. These five stanzas have stood very nearly the same since 1820. But now and then, especially in the English collections, words and phrases are twisted and tortured according to the taste of those who felt called to criticize. For much of this "tinkering" there can be no apology. But some of it is sure to stand. Does anybody want to go back, in the second line, to "Ravished from our wishful eyes," or to "Pompous to his native skies?" Would a good taste demand, in the last line, "Re-ascends his native heaven?" Would the strictest restorationists ask to have, "Prevalent his death he pleads," brought back into the fourth stanza? Now that the churches on both sides of the ocean have sung and learned the lines as they stand, does any one wish to take the responsibility of reproducing the original? If he should do this, most of God's people would accuse him of having "tinkered" the piece to which they are accustomed.

8. Sing: "Christ, the Lord, is risen today,
Sons of men, and angels, say."

Rev. Charles Wesley is rightfully credited with the authorship of this good resurrection hymn. There are two others that begin with the same line. But this one is included in the *Hymns and Sacred Poems*, 1739.

9. Prayer.

10. Benediction.

(Selections by the choir, solos, quartettes, and other exercises may be interspersed in the service, as may be desirable. Also other hymns may be chosen. You can make your own service. This is intended only to be suggestive.)

GRACE BEFORE MEAT

The minister had just finished asking the blessing when Dicky remarked, "You don't pray like daddy."

"Indeed!" said the minister. "Why?"

"Well," said Dicky, "last night when daddy sat down to the table he just said, 'Good Lord, what a supper!'"

MASSIVENESS OF HINDRANCE

A Scotchman who was notorious as a skeptic had erected a massive mausoleum for his final rest and one day he observed an elder of the kirk gazing at it. "Strong place that, hey David?" he said. "It'll tak a mon some time tae raise up oot o' that at the Day o' Judgment." "Hoot mon," said David, "ye can gie yerself little fash about raisin' when that day comes. They'll tak the bottom oot o' it and let you fa' doon."

Saving Time and Strength in Securing New Church Members

Efficiency in Lenten Evangelism

REV. RALPH W. BAKER, Fairfield, Pa.

One of the greatest duties of the pastor is to interview people who might join his church—prospective members. Every pastor does that. But much time, energy and shoe leather can be wasted while doing it. Some months ago I invited—not merely “asked”—my congregation to assist me in locating prospective members for our church. I sent each of them a questionnaire. One of the spaces on it was for them to put in all the names, addresses, and anything else they might know about anyone who might become a member. As a result I secured 75 names. I knew very little about some of the people named. To interview each of them would have taken more time than I had at my disposal. Then too, I felt confident that not all the people were real genuine prospects—that is really good prospects.

The thought then struck me to inquire into each case by mail. In that way I could find out who were the *real* prospects. Therefore, I drew up a letter—a copy shown below. I tried to point out, first, that they should belong to some church; and second, why they ought to join our church.

Now, in order to get replies one must make it as easy as possible for people to answer. Therefore I planned and printed (on my Rotospeed) a stamped Postal Card—also shown below. I stamped my address on it so they would not need to address it. All that was required was to mark “X” in the square desired and drop the card in the mail. It didn’t cost the recipient a cent, nor did it take much effort on his part, and it brought results.

Seventy-five letters were sent out. I received 42 cards back, divided as follows: 8—“I will join at first opportunity.” 29—“I would like to talk it over with you.” 4—“I desire literature on the subject.” 1—“I am not interested at all.” 33—No reply at all.

The 33 who did not return the cards were reminded of it and there was no further response. So I listed them with the “not interested.” Out of the 41 who were interested I secured 39 members, after talking with them. Through these 39 “got next” to 12 others who were interested. When Easter came we had 51 new members, 10 by letter and 41 by profession of faith and confirmation.

But some one might say: This method did not save time or strength. It took me approximately half a day to do the necessary correspondence. I spent 1½ days interviewing those who wanted to talk with me. Of course I had to catechise some of them and these came to my office one evening and we went over the necessary points in belief, doctrine, etc., thoroughly.

The plan also saved me time when I made the calls, for they knew why I had come to see them—

because they had sent for me. So I could talk with them about the matter at once. Thus we eliminated all local gossip, etc., such as too often detains the minister on so-called “pastoral visits.” So, I secured these 51 new members at the cost of about two days’ time and labor, and the Church Publicity Committee paid for the postage, paper and cards used. Was it not better than seeing all 75 in a hit-or-miss manner? Ministers these days must count the costs, not only in dollars and cents, but in time and strength and shoe leather.

The Letter

(Much Condensed)

Dear Friend:

Your name has been handed me as a prospective member of our Church. I desire to know whether or not you are interested. You, no doubt, are—for everyone should be interested in the Way of Salvation. Let me explain: The Church is the only institution Jesus Christ established to save your soul through his blood. Jesus wants us to be saved. He has given each of us an opportunity to accept him and thus be saved. He says: “Follow me.” Can we not best follow him in the Church? Therefore, we should all be members of a church—perhaps you are a member.

But, why should you belong to Zion Lutheran Church? Because:

1. Fairfield is near—you can get here easily.
2. Zion Lutheran can and will help you. We are well equipped. We will help you in time of need. We will train your children in right living. We will give you an opportunity for Service. We will uplift your own life.
3. Zion Lutheran has a good social footing. Good will abounds. It is a pleasant relationship.
4. You need a church near at hand—and Zion Lutheran is that church.

Read the enclosed, self-addressed card and put an X in whatever square you desire. Please return the card, even if you are “not interested at all,” for we want to know those who are not interested as well as those who are. Pray over it as you fill it out. Fill it out as God wants you to fill it.

Remember that Old Zion Lutheran would be glad to have you join her members. “Come thou with us.”

Sincerely,

RALPH W. BAKER, *Pastor*.

The Postal Card

Publicity Department, Zion Lutheran Church
Fairfield, Pa.

Name.....
Address.....

I will join at the first opportunity.
I would like to talk it over with you
I desire literature on the subject.
I am not interested at all.

Do You Preach to a Woodyard?

Some Suggestions Concerning Church Publicity

REV. MARINUS JAMES, Norfolk, Virginia

Many a preacher is crucified from Sunday to Sunday on a cruel cross made of empty benches. As his weary eyes fall on row upon row of handsome pews at his services, the monotony of which is only broken by a few faithful worshippers here and some sleepy-headed brothers yonder, his very soul is yearning for folks, folks, folks! Why they do not come to hear him preach is an ever-present mystery to him.

While the writer does not offer a panacea for all troubled, congregationless preachers, he has some convictions regarding church publicity gained as Y. M. C. A. Secretary, Pastor and District Secretary, that may bring life to the valley of dry bones.

A church is not a refrigerator to keep the bodies of dead saints, nor is it a cradle to rock the babes in Christ to sleep. The church of the living God is a tremendous Power-House, with the Niagara of God as the Generator. The world should be brought face to face with this Power-House which alone can bring order out of the chaos of this age.

This article is not addressed to the preacher who does not preach a full gospel of redeeming grace, whose sermons are literary essays without passion rather than flaming evangelists; nor is it a message for the lazy preacher. He should be fired or get on fire. The brother whose spirit dwells in the valley of apparent failure despite his prayers, blood and tears, needs a word of cheer. To him these lines thunder: Advertise! and again: Advertise!

Some Objections Met

Objection number one: "I have nothing to advertise." What? Nothing to advertise? With a gospel that has transformed the history of the world? With a gospel that saves when all else fails? With a gospel the world hungers for as much as in the days of Pentecost? With a gospel that is the only remedy for the strife between capital and labor? Nothing to advertise? Whenever we hear that objection we are reminded of the ladies who cannot go to church because they have nothing to wear.

The brother who has nothing to advertise had better get on his knees until he catches a vision that will make him shout from the housetops: "I have heard the joyful sound. Jesus saves! Jesus saves!" or, "I will tell the wondrous story of the Christ who died for me!"

May it not be that the wine has failed or that a new bottle is needed for the old wine? In not a few instances the supply of sermons is moth-eaten and stuffy, the illustrations and anecdotes should be relegated to the chestnut variety. A fire or a flood would be a kind deed of Providence. A friend of the writer lost about all he had in a fire. "But," said he, with a grin, "thank God all my old sermons have also burned up. I *must* study now."

What many preachers need is what all the world longs for: a new message for a new age. The remarkable thing about the gospel is that it is

ever new, when it grips the imagination. When once a preacher gets out of the rut of pious platitudes, rids himself of the old sermon barrel and gets into the awakening Spirit of Christ he will not only have something to advertise, but he will want to advertise, for he will have an irresistible urge to proclaim his message with the trumpet call of conviction.

The second objection is: "My church cannot afford to advertise. We have a hard enough time now to make both ends meet." Exactly. If the public knew what fine goods your church has to offer, the public would furnish the sinews of war. "It pays to advertise." Given a real man in the pulpit with a burning message, announcement of which is made on the sea of printer's ink through press, dodger, card or word of mouth, there will be a constant stream of people and a constant stream of money to make the discouraged pastor's heart glad. That socialist who said some years ago that the church was superfluous in modern life, did not know that people are just as eager as ever to hear the glad tidings.

During a recent city-wide campaign conducted in a Billy Sunday Tabernacle by that princely evangelist, Gipsy Smith, the writer was in charge of the publicity end. When the general committee asked him to undertake this rather big job, he said: "I will undertake it provided the general committee permit me to spend some money." He did spend about \$1000. With this he paid for four Tabernacle signs, five street banners, 1500 window cards, 1000 stickers for auto windshields, 40,000 small cards about the size of visiting cards, five immense bill board signs and 100 good-sized outdoor placards, six automobile parade signs and two sandwich men who carried their banner for two days up and down the main street. All of the advertising matter showed a flaming red cross. In the four corners the following legends appeared: "Gipsy Smith. The original Gipsy Evangelist. Choir of 1000 voices. Give a thought to your soul." The flaming cross was also printed on the stationary used in the campaign. Although Gipsy Smith was not known in Virginia to the great majority of the people and followed the famous Billy Sunday, there was an attendance of 8000 men present at the opening meeting on Sunday afternoon for men only. The first collection yielded \$400, and the \$1000 was raised in a couple days. Did it pay to advertise?

On another occasion a hurry call came to advertise "Pussyfoot" Johnson. The writer had only one day's notice, but was not dismayed for he knew the eloquence of printer's ink. He had 10,000 dodgers printed and hired a number of boys to give them out on the main streets of the city in the down town section. The dodgers read: Hear "Pussyfoot" Johnson—Tabernacle—Tonight at 8 o'clock. The sign painter made two huge signs with the same printed matter on them.

These were nailed to the Tabernacle front. One friend of prohibition carried a sign with the same advertisement on the back of his car and drove slowly up and down the business streets of the city. It was amusing to hear the comments: "Who is Pussyfoot Johnson?" "I am going to hear that one-eyed cuss." "I wonder what he will tell us." "I would not go across the street to hear him." It was the talk of the town. As a result there was an audience of 5000 present that same night to hear "Pussyfoot" pour out his vials of wrath upon the violators of the prohibition laws and \$10,000 was gathered in cash and pledges. The advertising cost \$100. Pretty good investment, what?

In the case of individual churches intelligent advertising will cause the loose collections to swell in such a way that they will more than pay for the expenditure. We have seen this statement borne out in scores of instances.

Still another objection is: Advertising lowers the dignity of the church. Well, Zaccheus made himself conspicuous when he climbed into a sycamore tree, but he saw Jesus and Jesus saw him. John the Baptist wore a mantle of camel's hair and lived on locusts and wild honey. About his loins he

wore a girdle of a skin, but Jesus was not impressed with his lack of dignity, for he immortalized John the Baptist by calling him the greatest of all the prophets and by being baptized by him in the river Jordan. No church lowers her dignity by proclaiming to the passers-by what her great mission is. We admit that there is a cheap type of church publicity offensive to the taste and unworthy of the church of God, but there is a better way.

If a preacher prefers the dignity and solemnity of empty pews to the throbbing heart of needy humanity, he is to be pitied indeed. Over the door of his church this text should be painted in black: "How dreadful is this place."

There is a vast difference between cheap sensationalism that smacks of the street or the theater and sane publicity.

If between the reading of this article and the next, some sermon bonfires are kindled, some of the readers of *The Expositor* will be ready for the next. In the subsequent articles the following subjects will be discussed: "The Greatest Drawing Card—A Live Man in the Pulpit"—"The Daily Paper as a Pastor's Helper"—"How to Fill Your Pews Through Advertising."

The Pastor's or Confirmation Class

REV. TITUS LEHMAN, Jackson, Mo.

Now is the time for any pastor, if he has the welfare of his church at heart, to think about a Pastor's Class, or Confirmation Class. Religious leaders interested in the movement for Week Day Religious Education will find in the Pastor's Class one of the finest opportunities to bring home religious truths.

The Pastor's Class is that group of older children or adults who are being prepared for church membership through special systematic instruction.

The value of such a class is evident to the church as a whole. Too often people are taken into the church without any previous instruction. They do not know the teachings of their own denomination. They have no firm foundation. No wonder so many are swept off their moorings by all kinds of new teachings and "isms." We need an intelligent Christianity for our day and time.

Its value is evident in so far as the children are concerned. We find here a threefold value. They are first of all brought face to face with religious truths and facts in a systematic manner. Again they are taught to memorize these truths, something that will be of great value in later life. And they are led to definite decision for Christ and his Church.

Then the value to adults of such a class is to be reckoned with. As the members meet with the pastor week after week a valuable opportunity for systematic discussion is given. Fundamental truths of the church are studied and grasped.

Then its value to the pastor may well be considered. It will be very much worth while for him to spend time on such a class. It gives him a

fine opportunity to become acquainted with his boys and girls and with adults. He can study their individual characteristics. He can size up their various inclinations and find out just where they might serve in the church. Aside from the fact that he can impart religious instruction, he can take this chance also to lead girls and boys into a vision of real service in the deaconess, ministerial or other Christian callings. He can mold lives as possibly in no other manner during this impressionable period in life. And he will be able, in personal interviews, to present the claims of Christ in a far better way than would otherwise be possible.

The first questions after we have convinced ourselves of the real value of such a class would be those as to time, curriculum and method.

As to the time opinions and customs differ. Some use six weeks previous to Easter for this work. This is better than no time at all. Others again use two years of the parochial school course. This is well and good, where it is used, but makes for a certain narrowness and non-democracy. For time we suggest the use of about five to six months of the year.

In most churches the period just before Easter is used. At least two hours a week ought to be taken. An hour after school and another on Saturday morning, is a plan that seems to work well. To use a period on Saturday morning would be ideal, as the children are much keener at that time. For adults one would have to use an hour or more in the evening.

The age at which it is thought children ought to be asked to the class varies. The Catholics

say, "Give us a child until it is seven and then you may do with it what you please." This has probably been the reason they have their instructions for church membership at this tender age. But this seems too young for any serious work. The age that is psychologically preferable is that of thirteen or fourteen. This is the age of decision. The children are old enough to grasp most of the truths and can still memorize quite well.

As to textbook, a wide latitude must, of course, be given. The Bible must be fundamental. The catechism is used in most liturgical churches, but even this must be based on Scripture if it is to have any value. To my way of thinking it is more important to impart Scripture than catechism. Every denomination has its textbooks suitable for this work.

At the class session all theory ends and real work begins. The class should be organized soon after it commences work. The usual officers should be elected. A feeling of unity and pride is thus created that will mean much for the class as a whole. It also gives opportunity for service. The officers are in part responsible for the conduct of the class. They assume the leadership. They appoint those members who are to lead in singing, in reading the Scriptures and in offering prayer.

The lesson period must not be allowed to get into a rut and become monotonous and dry. Memory work of Scripture passages and cate-

chism answers must be insisted upon. Regular reports as to what is being done in devotional reading of the Bible must be called for. Bible stories must be read at home and retold in class. Notes should be taken of the various explanations. Each question and answer in the catechism must of course be explained. Vary the work by putting up two sides for debate on doctrinal subjects as they appear, or on practical subjects. Take a subject like, "Is lying ever right?" Let them have their arguments. Have the pupils write short expressions of opinion on certain teachings. Have an old-time spelldown or drill on Bible questions. Informal, joyous entrance into this work will spell success.

At the close of this work the class ought to give an account in public of the teachings that have been given them. This public appearance will make the work seem more vital to the pupils and will enhance its value to the church as such. The reception into the church must be left of course to the local pastor or to the church policy.

Is all this worth while? Here is an experience. A young man went to such a Pastor's Class. After the period of instruction was over he drifted away from the church and for thirty years cared nothing for it. In a very serious illness those things he had learned came back to him. He was led back to Christ and the Church. Was it worth while?

Something New: Lenten Discussion Clubs

Delia Porter writes in "The Congregationalist" about a new method of using Lent. She says:

The season of Lent is now so generally observed in our churches that a brief description of a series of Lenten Discussion Clubs for women, which proved very helpful last year, may be timely. As we let up on the rush of our winter social and other activities, and draw a breath of relief that a time of more leisure has come, every true Christian longs to have these Lenten weeks bring with them a real quickening of the spiritual life.

At the beginning of last Lent about sixty representatives of many churches of many denominations in one of our New England cities came together to organize in each church a Lenten Discussion Club group of women. There are always many people, young and old, who would not speak in a regular church meeting, but who in a small group of their own intimate friends would discuss religious themes. From five to ten is the best number for such informal clubs.

Many such groups were formed to meet once a week during Lent at such time and place as was convenient. Generally the home of one member of the club was the meeting place. In some cases a central committee from each church asked certain ones to form and lead such groups. Sometimes a larger meeting was held at the church house for those who were interested in the idea and who had not joined any special group. This central meeting, being too large for intimate discussion, was held only for the first week or two

as an illustration of the method used. From it several smaller groups were formed.

In starting these clubs it is always personality that counts. The best method so far devised is that the pastor, after mailing to a half-dozen of his best workers representing different ages and social groups, copies of the program, calls them together. They look over the personnel of the congregation and select two friends as a nucleus for each group, asking these two to invite three or four others. One should be asked to obtain the programs and books for the group and to notify absent members of the time and place of meeting. Instead of asking one leader to go to the leaders' meeting, it is better to ask that one or two different ones from each group should go to the meetings in turn. In this way it is far easier to get the groups started than by putting the entire work on one so-called leader.

Besides discussing the program of topics on the general theme, "How We May Best Deepen Our Spiritual Lives," the club aimed to induce as many people as possible to attend the special Lenten services of the church and to read each day during Lent Dr. Harry E. Fosdick's "Manhood of the Master."

It was surprising to those who organized the clubs to see how hearty and earnest was the response of those asked to belong; and still more surprising as the days passed by to hear reports of the wonderful way in which these discussions were really blessed to those who took part in them.

Indirectly but most vitally the life of the church was helped. Friends who had never discussed religious themes together found a marvelous new bond of sympathy, making their friendship richer than ever before, as for the first time they learned of the new vitality of their Christian life, of their experience in answered prayers, of the ways in which God had been leading them into a real consciousness of his presence, of the vitalizing of their Christian beliefs. For many who took part in these discussions their spiritual lives were quickened as never before.

The Lenten season is a time for feeding the springs of our own spiritual life for service, with a longing that we may learn the secret of that real life of power which Paul describes, when "the loving God hath flooded our hearts through the Holy Spirit given unto us" and which Jesus promised to all his disciples, "Tarry ye until ye be endued with power."

A Sample Discussion

How May We Deepen Our Spiritual Lives By Reading?

These are seasons known to every one when the vessel of the heart seems to run dry. You may often replenish the vessel by reading the favorite

spiritual author, and the oil will flow again, drop by drop, into the vessel.

1. What are the most helpful devotional books that you know? Bring one and tell why it has helped you.

2. What are the most inspiring biographies you have ever read?

3. What is the best time for devotional reading and prayer in a busy life?

4. What have you found the best method of getting fresh meaning and spiritual help from the Bible?

a. By the topical use of a concordance?

b. By commentaries? Whose?

c. By reading an entire book at one sitting?

d. By choosing a single verse to remember through the day?

e. By reading the Bible in a foreign language?

f. If you could have access to only five chapters of the Bible, which would you choose?

5. Will you not influence as many of your friends as possible to read during Lent Fosdick's "The Manhood of Christ," and later Bosworth's "Christ in Everyday Life" and Adam's "Paul in Everyday Life?"

What I Learn from the Janitor

REV. W. S. MONTGOMERY, Mechanicsburg, Ill.

I am a busy pastor and, like all others, must use any device that will help conserve my time and add to my efficiency. Not only is the pastor's life full of duties, but in a new field there is much to be done in getting adjusted, which calls for extra energy on his part. Learning new conditions, new names and customs and getting a general "lay of the land" is no small task; yet every pastor going into a new charge must meet these conditions. Now since so many pastors are constantly going into new fields, I am writing this article hoping that what has helped me so much may also benefit others in getting started right in their new locations.

In assuming the duties of pastor in a strange church, a good beginning is highly important. First impressions last and will count heavily either for or against one. But, in order to make an effective beginning, it is absolutely necessary that the new pastor know some few things peculiar to the church to which he is to minister. And he can't very often inquire openly about these conditions either; so he is left to stagger along and gradually grasp the situation as best he can. In doing this, if he is mortal, he will make many mistakes which may hinder his work or hurt his influence. He may stir up trouble by some casual remark, or unconsciously create opposition to himself by seeming to side with some faction whose very existence was unknown to him.

Now strange as it may seem, I have been helped over many shaky places in my pastoral work by my janitor; in fact, on going into a new church as pastor I generally use him as my "assistant" until I am able to walk alone among the factions and

feuds which prevail in so many churches. Of course the janitor doesn't know that he is my assistant pastor, and neither do the people. The janitor is unordained; he is usually uneducated and underpaid, but for all that I find him the biggest help I have in getting hold of my work and in avoiding things which produce unpleasant feelings.

Notice first that the janitor is usually an old resident, and as such he knows the whims and moods and customs of the community, and of individuals. While his social position may not be enviable, he is generally a member of your church and is respected. He is honest and truthful else he could not hold the position. Neither does he gossip. Others may do that but he can't. He would be discharged by the officials if he attempted it. So as a rule he doesn't talk much, but listens a great deal, and knows perfectly the "ins and outs" of the church life.

Thus to the wise pastor the janitor becomes a mine of information. I say "wise" because if the pastor doesn't use good sense in probing into this mine he'll dig out more daggers than diamonds.

Notice also that the pastor is in frequent contact with the janitor. They meet in the study during the week, and on Sunday mornings he is always around to render any service he can to the pastor and congregation. And just here is the pastor's opportunity. Let me explain.

On coming to the field your church has given you a reception and you met many of your people for the first time. But no man is able to remember all the names and faces after meeting so many at once. Yet for one of these to come to your church

and you not recognize him leaves a bad impression on the person. Then the pastor must not be so stupid as to fail to recognize one of his members. To do so discounts himself then and there. The pastor is supposed to know everything, else he would not have been assigned to that particular church, and then not to know the name of one he met at the reception where three hundred attended, is simply unthinkable!

So an easy way to save yourself and make a good impression on your people is to use your assistant, the janitor. Keep in reach of him on Sunday mornings, and as a stranger comes in at the door, ask him the name softly. He'll be glad to tell you. Then approach him with his name on your lips and he will think you are a wonderful man because you remembered his name, and you have gotten a grip on him. Repeat this process with others, and your people will begin to wonder how you know so much about the situation in so short a time, and thus you win their confidence and esteem from the first. Hypocrisy? Not at all. It is only using a little prudence and tact in getting started right.

The janitor can usually tell whether a person is your member, thus saving you the embarrassment of asking the person himself or the trouble of

looking up the records. He knows where the person lives, his occupation, how related to others and many other things you need to know in becoming his pastor. And all this can be gotten at odd times and in an informal way without arousing the janitor's curiosity or letting others know it.

This probing must never be done in the presence of others, and the pastor should appear wholly indifferent. Now and then a question may be asked, but never in a serious manner. As opportunity presents, simply draw him out in an incidental way, and he will tell you things you need to know without being conscious that he is helping you, or that you care anything about them.

In many churches there are factions that divide, and there is always more or less bad feeling among some members. Often it takes the form of a feud with two different elements in battle line. Then the choir, "the war department" of the church, may be in a wrangle. Now the janitor knows about all this, and give him a chance and he will tell you just where the dynamite lies buried. And knowing this, you may prevent an explosion.

The janitor is not educated and not ordained, but he makes a good assistant pastor. He knows a vast amount the pastor needs to know in beginning his work in the new field.

Our Cover Picture

The title of the picture is *The Easter Song*. Pictures have a language of their own and we are sure the one we present on our cover this month will carry a meaningful Easter message to all our readers.

It is a reproduction of a famous painting by Fra Filippo Lippi, now in the Academy of the Fine Arts, Florence. It carries forward in our minds the Easter sense of exultant joy.

The history of Filippo is very interesting. He was born about 1412, and died in 1469. Enticed into the monastery of the Carmine, Florence, when a half-starved orphan eight years old, he developed a remarkable talent for drawing. He studied the paintings by which he was surrounded, and by and by the Prior, glad to turn his talents to account, gave him the cloisters of the church to paint. But the rising artist had gained his first impressions in the streets; his first practice had been gained in scrawling faces in his copybooks, and in expanding the notes of his musical texts into figures with arms and legs. His disposition was vivacious, and his conceptions therefore not sufficiently spiritual to satisfy the Prior's ideal of Christian art. The men and women he painted were all true to life, and this was an unwelcome novelty at the time. His feeling for beauty was so much stronger than his sense of reverence that he never hesitated to paint the Virgin or the saints from the face of any pretty woman he chanced to know, and the faces of the men in his pictures were reproductions of those about him.

Our picture shows a choir rendering the Easter Song.

THE IMPRISONED SPLENDOR

We are happy to number among our contributors to *The Expositor* the Rev. Murdoch MacKinnon, M.A., D.D., of Regina, Saskatchewan, Canada. And now there comes fresh from his pen, through the publishing house of H. R. Allenson, Limited, London, England, a most able and interesting book of sermons by him entitled "The Imprisoned Splendour." In the volume Dr. MacKinnon gives a most virile and stimulating series of addresses on St. Paul's great exhortation to the Philippians in the nine clauses of his "Whatsoever things are true * * think on these things." All the clauses are treated with a freshness that is charming. A fine example of this is his treatment of "Whatsoever things are of good report" as he so delightfully and yet frankly speaks to all editors and newspapers and the public press generally. Readers of *The Expositor*, Dr. MacKinnon is one of us. Get his book and you will count that you have found a treasure. It is of good size, well bound, with the price but \$1.50.

FATHER!

Homer Rodeheaver, song leader for Mr. Sunday, told a story for the benefit of the delegation from St. John's Episcopal Church, Dayton, Ky.

It was about a Protestant Episcopal clergyman who was walking down a street in Dayton—or somewhere—wearing the garb of his profession. He was seen by two Irish boys.

"Good morning, Father," said one of the boys. "Huh! he ain't no Father," said the other; "he's got a wife and two kids."



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

THE MESSAGE OF THE MONTH: EASTER

An army chaplain tells of having bivouacked with his brigade upon an open field with nothing over him but the cold, cloudy sky. On arising the next morning, all over that field were little mounds like new-made graves, each covered with a drapery of snow which had fallen two or three inches during the night and covered each soldier as with the winding sheet of death. While he was gazing upon the strange spectacle, here and there a man began to stir, arise, shake himself and stand in momentary amazement at the sight. It was a beautiful symbol of the resurrection. Symbol of a great fact, blessed fact, a fact that needs telling.

What is our Easter duty? It is to "go quickly and tell." In one of his books S. D. Gordon pictures Gabriel as asking Christ when he reached heaven, what recognition the world had given of his divine suffering for its sake. Christ replies that only a few in Palestine knew of it. Gabriel feels that more ought to know—that the whole world ought to know—and he asks, "What is your plan, Master, for telling of it?" Jesus is supposed to reply, "I have asked Peter, and James, and John, and Andrew, and a few others, to make it the business of their lives to tell others, and those others others, until the last man in the farthest circle has heard the story and has felt the power of it." "But suppose they do not tell others—what then?" Gabriel asks. And Jesus answers, quietly, "Gabriel, I haven't made any other plans. I'm counting on them." He is counting on us to tell others. And that is our Easter lesson of duty. He is counting on us to tell others the good news of his birth and life and death and resurrection. Go quickly, and tell. Tell. Tell again and again. Keep on telling the blessed story.

THE ALLEGORY OF THE ENVELOPES

The Sabbath offerings had been removed from the A——ville Church envelopes, which were lying in a heap on the office-room table. One of the envelopes was heard to say: "How do the rest of you find it? I sometimes shrink from receiving the money that is put into me. It is given by a widow, and many times I feel sure she must need it herself. She has worn the same hat for two seasons, preferring to give the money to the Lord's work. At the same time I can not find it in my heart to deny her what she counts so great a privilege. Only last week I heard her say: 'No one knows how much comfort I experience in giving to the Lord. Then think how much I owe

him; my health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to my Saviour every week.'"

"My people are people of wealth," spoke up another envelope. "They contribute to both my sides. But they spend more—most any day for flowers or candy than they put into me once a week."

At that moment a third envelope chimed in cheerfully: "My people are 'regular-proportion-ates', that's what I call them. From a good income, at the beginning of each month they lay aside a fixed proportion for the 'Lord's treasury,' as they have named it. They seem to take pleasure in writing out checks to put into my sides."

"Well, my folks are poor; most of the money they give is saved by self-denial, I know. One girl walks to her work, except in stormy weather, so as to have the nickels for giving. Others in the family save in various ways. But they are always so happy about it that I should be really sorry to see them denied the privilege of making up their contributions. If the Lord loveth a cheerful giver, as the Bible says, then I am sure he must love them. I call them my 'hilarious' givers."

The envelope pausing a moment to get its breath, gave a quickly-accepted chance and up spoke the collection-plates, sitting by, all at once: "We want a part in this," they exclaimed. "We've got something to say to the pews. And we want the pews to say it to their people. For the pews get nearer to the people than we do, and have a longer and better opportunity to talk. "We collection plates," said one, speaking for all, "believe that it is our duty and privilege to promote liberal giving both for the good of the people and the success of Christ's cause. We believe that without the grace of liberality people would become as heartless as lumps of gold, and as selfish as Satan. We believe that one of the great benefits of getting is giving, and that each pair of human hands should be like the clouds of heaven that gather up the mists day by day only to dispense them in fresh distillations of life and ministry and fruitfulness. And we believe there would more money get into your envelopes and thus into our collection plates, and thus into the A——ville Church treasury, and thus into the Lord's work, if only you pews," exclaimed the spokesman of the plates, speaking out real em-

phatically and nodding vigorously in the direction through the doors toward the rows of dignified pews in the church, "if only you pews would tell your people more plainly how the money they do give is used, how much good it does, and how and why there is such great need for more. Now we collection plates have our speech prepared, and we are going to depend on you, the pews, to get into the ears of the A—ville Church people. Inform them. Get them ready. Tell them about the causes and their worthy appeals. Then they will fill us to overflowing when we come around. Tell them. Inform them. Make known the need. For if they know, they will care. If they care they will pray. If they pray, they will give. God so loved that he gave. Giving is the language of loving; indeed, it has no other speech. Love finds its very life in giving itself away. God loveth a cheerful giver—why? Because cheerful giving is born of love."

The spokesman plate, catching his breath, thumped himself down on the table, while all the envelopes, the other plates, and even the stately pews, clapped their hands and said it was a good speech.

But just at that moment a copy of a recent number of *The Expositor* lying on the table began to show marked agitation. It just opened out wide and said: "You are enlisted in a great cause, and I want to help, too. And I'll tell you what I'll do. I'll put on my fair pages a lot of articles on this important subject. I'll put into my pages news articles, and editorials and other inspirational articles, and I'll talk this whole matter up. I'll go from manse to manse and talk to the ministers, and they will talk to their people. They will talk to them confidentially as a man talketh to his friend, and there will be wonderful results."

Then all the envelopes and all the collection plates and even the dignified pews, too, all clapped their hands and said: "We welcome you to our aid. It is the Lord's own cause. It is for his sake."

Then gradually they all, the envelopes, the collection plates, the pews and *The Expositor* all became very quiet and bowing their heads whispered reverently, "Amen—so be it."

EASTER HOPE AND DUTY

It is said that the Romans had a practice of lighting up their tombs. In the tomb of Tullia, Cicero's daughter, when opened, a lamp was found. These lamps could illuminate the catacombs only for a day, and that with a glimmering light, whose rays were confined to the walls of the catacombs. But the light Christ sheds upon the grave falls upon the vista of eternity, and you can see, at this glad Eastertide, immortality beyond. What a blessed hope this is!

We all want to live. The thought of death in itself is dreadful. Not merely the fact of dying, but the separations which of necessity are involved make us all shrink from it. But Christ said: "He that believeth in me, though he were dead, yet shall he live." The Easter hope is a hope of immortality, of a blessed life forevermore. It is also a hope of seeing and being with Jesus. Can

we grasp it? Here in this life we talk about Jesus, read about him, sing about him, but go on and on and never see him. But there, when our Easter hope is realized, we shall see him face to face. We shall be like him, dwell in his presence and never again be out of his sight. No wonder Christians sing so joyously:

"Some day the silver cord will break,
And I no more as now shall sing;

But, O, the joy when I shall wake
Within the palace of the King,

And I shall see Him face to face,
And tell the story—Saved by grace."

The Easter hope is also a hope of meeting our loved ones gone before. If He is immortal, and they are immortal, and we are immortal, then when we come to be with him we shall be with them too, with our loved ones gone before.

In Venice is a very beautiful monument in the form of a pyramid. Within that structure are the remains of a little child in the sleep of death: On the door of the strange tomb is the inscription, "Till He Come." By the door stands an angel sculptured from the whitest marble. One hand of the angel rests upon the latch of the door, the other holds a trumpet. The seraph is peering intently into the distant heavens, watching for the first appearance of our coming Lord. Lo! He comes! and every eye doth see him. The latch is uplifted, the door thrown open, and the angel through his trumpet shouts: "Little sleeper, come forth from the tomb." You who mourn over the graves of loved ones, hear the lesson of hope that comes to you amid the flowers of Easter—"It is only till he come!" We are to see again those dear ones who have slipped away from us into the silent land. We are to hear again those hushed voices, touch those vanished hands, meet and evermore be with those we have loved and lost awhile. It is only "till he come!"

What is the duty of those possessing this hope? It is the same as was Mary's the first Easter morning: "Go quickly and tell." If there is one day in the year which should be more a missionary day than another, we think that day is Easter. We have the good news. Surely we ought to tell it. If our hope of immortality is "a living hope," surely it will breathe, speaking helpful, cheering, saving words to others. And it will walk; it will go to the grief-stricken, to the bedsides of the sick and carry comfort and help. And it will sing, and it will smile, and it will work. On our birthdays we give gifts. Easter is the birthday of hope. What more natural than that on this natal day of immortality we should give this hope to some one else?

Does this not suggest to us our real lesson of Easter duty? It is to pass the blessing on. It is to kindle the torches of others. It is to try to give this loving hope to some one else, and to continue doing so until the whole world is full of light—until every soul shall be illumined with the beautiful cheering, holy light caught from the broken grave of Christ, the risen Saviour of the world.

WHY PROMOTE GIVING IN OUR CHURCHES

Because "the liberal soul shall be made fat, and he that watereth shall be watered also himself." Because of the law Christ stated, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Definitely and plainly do these verses, one from the Old Testament and one from the New, tell us the results of liberality. We ministers do not believe these verses as we should, nor act upon them as we should, nor urge our people to act upon them as we should.

"We might all do more than we have done,
And not be a whit the worse;

It never was loving that emptied the heart,
Nor giving that emptied the purse."

We should promote liberality in our churches because giving will enlarge the giver. There is a ditty we have somewhere heard that begins thus:

"There was a little man
And he had a little soul."

The reference is not to the physical size of a man. There are far too many Christians who are little men and have little souls, for which the sole reason is that they have permitted the grace of liberality to be nipped from their characters. They have been held back and stunted in the same way that our Japanese neighbors make dwarfed trees, curiosity trees. The causes of smallness can be included under two facts, the nipping off process, and the repression through lack of soil and nourishment. Whether we or our parishioners have little money or much there is need to cultivate the grace of liberality if for no other reason than to prevent ourselves from becoming "small."

Another reason for urging liberality on our people is because giving pays in kind. You are familiar with Bunyan's "Pilgrim's Progress," recall that when the little company under the lead of Greatheart were entertained at the house of Gaius there was a good deal of innocent hilarity at the dinner table. The travellers were tired; their appetites were keen; and so much comfort and so much rest, coming at once, put them in the best of spirits.

After a few old-fashioned jokes, and sage attempts at pleasantry, good Mr. Honest gravely announced his intention of propounding a riddle. They were very merry at this time, but of course quite well in hand, and they waited with much respect for the old gentleman's effort. He put in in quaint rhyme thus:

"A man there was, though some did count him
mad,

The more he cast away the more he had."

Their most respected host, Greatheart, understood at once that the puzzle was aimed at him, and that everybody lingered anxiously for his reply. He paused a while, however, but whether to guess the answer or to frame the couplet into which he put it, we are not informed. It is not everybody in the world who can make poetry to order. But Gaius offered this solution:

"He who bestows his goods upon the poor;

Shall have as much again, and ten times more."

At this juncture, one of Christiana's boys impulsively broke in: "I dare say, sir, I did not think you could have found it out." The genial old gentleman answered: "I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby." Then he went on to clinch his remark with an apposite verse from Scripture: "There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

It is true, the annunciation of old Honest's riddle. The more we cast away the more we have. The poor people of Glasgow, Scotland, used to say, that "Daniel Dale gave his money by shovel-fuls, and God Almighty shoveled it back again." God's shovel was the largest.

Giving is getting, This principle is true in many departments of life. Bodily strength comes from its expenditure, not from its hoarding. Every wise use of a muscle adds to the power of that muscle. An arm carried in a sling for its preservation stiffens and withers. An arm which swings a great hammer takes on largeness and vigor with every generous sweep through the air. Keeness of sight and quickness of hearing come from the constant taxing of eye and ear, not from their shielding. An Arab of the desert can see and hear with many times the acuteness and discrimination of a monk of the convent, because the one has kept in play those senses which the other permitted to remain inactive. When bodily strength of life seems failing, the surest way of its regaining is often by its increasing outlay. It is use, not the possession of any material treasure that gives it the highest value. Merely to have it bears no comparison in pleasurable with its right employment. Well filled library shelves are of no benefit to their owner so long as the books remain unopened. But the best volume on those shelves would have an added value to its owner if it were "read to pieces," as one might say. Money gathered and kept for its own sake increases the discontent and cravings of its holder; while money sought and handled for its beneficent uses gives pleasure and satisfaction to him who employs it.

Let us give. And let us teach our people to give—to give liberally—to give gladly—to give largely.

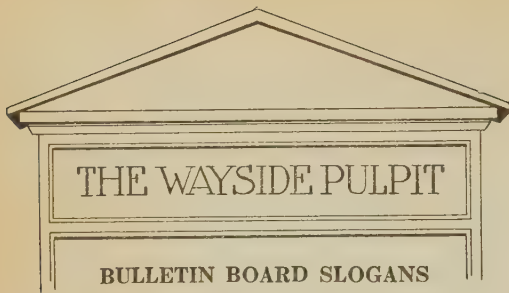
"For the heart grows rich in giving;

All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."

MATRIMONY AND BUSINESS

A clergyman not long ago received the following notice regarding a marriage that was to take place:

"This is to give you notis that I and Miss Jemima Brearly is comin' to your church on Saturday afternoon next to undergo the operation of matrimony at your hands. Please be prompt, as the taxi is hired by the hour."



Your Bulletin Board is the Show Window of your church. Use it. Persistence is the prime requisite needed in keeping it at work, just as in any other phase of church publicity.

The religion of joy will give you joy in religion. Selfishness is the root of all our troubles.

Be sure your sin will find you out.

Don't be a tomorrow man.

God left out makes living harder.

One fault will not justify another.

Don't worry when the tide goes out—it always comes back again.

A boy deeply immersed in handicraft just hasn't time for deviltry.

True religion is a normal, rational, unselfish way of living.

Now—not by and by.

The only way to have a friend is to be one.

The measure of a man is his ideal of a woman.

Some people would rather argue about Christ's religion than live it.

You ought to be ashamed of the way you treat God.

Unneeded Church. The Church needs U.

Hey, old sinner! God knows all about you.

A Yes to God and a No to the devil will make you happy.

As an aid to faith—Come to Church.

Men do not lose their temper; they display it.

It is the purpose of all true education to make life interesting rather than easy.

Capitalize your personality, but don't water the stock.

What of a society that rejects Jesus and embraces jazz?

A book that doesn't make you wiser makes you less wise.

Missions are not a minor charity; they are the chief business of the church.

Your influence either lifts up or pushes down.

Don't bury your talent; invest it and the Lord will bless it and you.

What we owe our children the church helps us pay.

If the outlook is dark, try the uplook.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

Don't try to be neutral toward Christ; it's impossible.

Go to church to be healthy in mind and soul and body.

The man who never made a mistake never made anything; but don't make the same mistake twice.

This church does not seek to bring Christ down

to man's level but to lift men up to Christ's level.

Procrastination may be the thief of time, but it has never been known to get anything else.

"Kind words can never die!" If they could they would probably be more appreciated.

Never doubt in the dark what you have believed in the light.

An open mouth and a closed pocketbook do not go well together.

Every one is helping the world either up or down.

The unread are the easy prey of the Red.

Think twice before you speak, and then talk to yourself.

We can never break God's laws, we can only break ourselves against them.—George Adam Smith.

The one thing worse than a quitter is the man who is afraid to begin.

The church establishes the moral standard for men that never go near it and for communities that reject it.—Charles A. Blanchard.

The enjoyments of rights should rest on the performance of duties.—Theodore Roosevelt.

SUGGESTIONS FOR SONG SERVICES

Rev. Louis S. Staples, of Kittery, Maine, writes us giving some very practical suggestions for the preparation of song services:

While I do not take time to write often commending your work, I would like to assure you that *The Expositor* is very suggestive and helpful in my work. It helps keep one fresh and up to date.

I would speak especially of the various Song Service Programs. Last Sunday night we used one published in March of 1921, I think. It was "The Life Story of Charles Carey" and we had a large audience and there was a demand for more of these.

I sometimes make up one, which is usually quite successful. This is a suggestion which I copied from Dr. Charles Wesley Flint, now President of Syracuse University, formerly my college pastor. I ask a few weeks beforehand that my people shall choose the 10 hymns from the Methodist Hymnal they like best. From all the selections I take the ten hymns which receive the highest number of votes. Then we make up a Sunday evening service, singing them in solos, quartets, duets, etc., giving the history of the writing of the hymn and the life of the author. This is made easy by the use of Nutter and Tillett's book "Hymns and Hymn Writers of the Church," covering as it does our entire Methodist Hymnal.

I hope you will have more Song Services.

Very sincerely yours,

Louis S. Staples

MIKE AND RELIGION

The census-taker had asked many questions and Mike was tired of answering them. "And what is your religious belief?" the suave census man continued. "God forgive me, but I'm an atheist," said Mike.

Methods of Church Work

E. A. King, Editor

The month of March will resolve itself into a month of preparation for Easter, as Easter comes April first. This number will deal then with methods leading up to Easter, including Passion Week. We should make much of this season for spiritual purposes as the whole world is more or less interested in it.

We suggest a few books to help the busy minister. We place Frederick L. Fagley's "Parish Evangelism," first, Revell, N. Y., \$1.00. This book is boiled down wisdom gathered from many sources. Another volume packed full of spiritual suggestion is "The Spirit," edited by B. H. Streeter, a volume of addresses by noted English clergymen concerning the relation of God and man from the standpoint of recent philosophy and science, Macmillan, N. Y., \$2.50. Dr. Sneath's "At One With the Invisible," Macmillan, \$3.00, is a study of Mysticism. Dr. W. E. Barton's "Day by Day With Jesus," is a book for Holy Week, The Puritan Press, Oak Park, Ill. We mention this book each year because it is so prepared as to really help men who have never undertaken Passion Week services.

A book of helpful addresses that might be used as suggestive starting points for Lenten and Passion Week talks, is "The Master's Way," by Charles R. Brown, The Pilgrim Press, Boston, \$1.90. Here are 91 brief studies in the Synoptic Gospels. They are fresh and interesting and unusually suggestive.

You could make a deep impression and perhaps get people to reading the gospel anew by using "Jesus of Nazareth," by John Mark, D. Appleton & Co., N. Y., \$1.00. This is the Gospel of Mark without comment in the King James version in large type printed exactly like a modern book. Two little books that would be helpful for teaching the essential principles of the Christian life are "Greatness and Simplicity of the Christian Faith," by Henry Churchill King, Pilgrim Press, Boston, 25c or less. "What it Means to be a Christian," by Dean E. I. Bosworth, 50 cents in cloth, 25 cents in paper.

The other day we had a letter from a brother who discovered a story about his own work in the Methods Department and he was so surprised and pleased that he sent us another bunch of material to be used if we had space for it. We would like to write a story about every one of you and we will if each one sends in some account of his doings.

We want all sorts of ideas, suggestions, and material about what is going on in the churches everywhere. These methods are to be practical, something that has actually been done successfully in a church. Send us everything that you can get along these lines and we will edit them for our great fraternity. We would very much like to have printed matter and accounts of your Passion Week and Easter programs. Tell us about your

Lenten plans. We will save them for use next year. This department will become increasingly useful as our readers cooperate with the editor. Please put the editor's name on your mailing list and when you send out material include him in your church family. Send everything in the line of methods to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

AN EFFECTIVE LENTEN CALL

Much of the printed matter that comes to this desk is excellent, all of it is good. Once in a while something is original enough to stand out conspicuously from the rest.

We have just read, "A Call to Prayer, Worship, Personal Consecration," issued by St. Paul's Reformed Church, Quarryville, Pa., Rev. Howard Obold, pastor. The message is in the form of a neat eight-page booklet. On the second page the pastor has a personal letter calling members and friends of St. Paul's Church to the Holy Week and Easter observances. An appeal is made for an offering. Reference is also made to special evangelistic services. On the last two pages one finds an elaborate program of services called "A Lenten Calendar." Sermons are announced by five different ministers. The last thing on the bottom of the cover is this announcement: "The pastor will remain at the church after each service for consultation."

This part of the booklet is not so very different from others we have seen, but it is all printed on the outside and inside covers of a beautiful four-page spiritual message entitled, "The Reality of God's Presence," by Wm. B. Harvey. It seems to be a message that can be purchased from the Friends Book Store, 302 Arch Street, Philadelphia, Pa. It is called "Pennsbury Leaflet No. 7." The idea of sending out a Lenten and Easter Call in this fashion is unique and effective. Perhaps some of our readers would prefer another type of message. Perhaps some would use a part of some sermon of their own. The value of this method seems to be that it gives the person who receives the invitation something more than bare publicity. There is food for the soul as well.

HOLY WEEK FOLDER

The First Congregational Church, Toledo, Ohio, issued one of the most beautiful invitations to Holy Week services we have ever seen. In the first place the interior of that church is a work of art and planned to aid worship. There are eight stained glass windows above the pulpit and choir to suggest religious meditation.

The church has made much of this ecclesiastical art, reproducing it in a picture covering the front page of the Holy Week invitation. It is well to let the world know what a beautiful interior your church has, what an attractive place it is. This you

can do by sending a picture of it broadcast. After we had seen this attractive folder we took a picture of the interior of our church and printed it on the cover page of a certificate of membership.

THE ASCENT TO EASTER

1. A systematic attendance at as many church services as possible.
2. An intensive study of the life of Christ from the gospels.
3. More time in daily meditation and prayer.
4. Careful observance of the Sabbath day.
5. Avoiding of anything that might mar a Christian experience.
6. An honest effort to win a soul for Christ before Easter.
7. Tithe the income of Holy Week as a special Easter offering.
8. Invite some friends to Sabbath worship.
9. Read a good book on the life of Christ.
10. Practice the Golden Rule.

—*Rural Herald.*

SYMPOSIUM ON HOLY WEEK SERVICES

Every church communion has its own problem, its own best way of carrying on its church work. No one method would fit every case. The following reports of Holy Week services for 1922, taken from "The Congregationalist," will prove suggestive:

The First and Pilgrim Churches, Nashua, N. H., united in services each day of Holy Week, two pastors preaching with some local assistance. A special Vesper Holy Week service was one of the impressive features of the week. The union communion service was held on Thursday evening.

The church at Edgewood, R. I., held a Lenten season of unusual fellowship and inspiration, the striking feature being the fellowship with the Episcopalians in a series of Sunday evening services. Three of these were held in the Edgewood Church with sermons by the rector of the Church of the Transfiguration; and three in the Episcopal Church where the pastor of the Congregational Church, preached. The choirs of the two churches united, preachers and singers wearing vestments. A noteworthy feature was the noble rendering of the two cantatas, "The Seven Last Words" and "The Crucifixion," one in each church with very large congregations.

At the evening services of Holy Week in the Edgewood Church, the great art masterpieces dealing with the life of Christ were shown upon the screen of the stereopticon, and, accompanied by appropriate music, were spiritually interpreted in a series of three studies under the theme of "The Gospel in Art."

"The Resurrection of Peter," a beautiful little drama, has been presented in Pilgrim Church on Easter evening for two successive years. The play, written by a member of the church, was beautifully and simply staged. The music and Scripture of the rest of the program greatly enriched the presentation. The play was printed in full in the last March issue of the "Church School" and has been used by a number of other

churches. It is worthy of repetition from year to year.

SUGGESTIONS FOR PRE-EASTER PROGRAM

There are many things churches can do during the Lenten season. Some general suggestions are:

1. **Preparation.** There is nothing to take the place of thinking. Let the minister sit down with his date book and count up the days and nights that are open to him. Compare carefully with community events and discover, if possible, what other churches are going to do. So far as possible undertake a program that fits in with the general program of the city churches. Try to induce the ministers of the city to work together on some community recognition of the season.

2. **Cooperation.** In some cities it is possible to hold "Theater Meetings" at noon, say for 30 or 40 minutes each day of Holy Week. Let the different pastors speak, or bring to the city a prominent clergyman for a series of religious addresses. The theater people almost always are willing to loan their house for such an event.

In one small city where we lived we introduced the custom of holding noon meetings, all held in our church but union in fact and spirit. Nothing of the kind had ever been done there before. Our Church building was down town in the center of things. The meeting lasted only 20 minutes. We sang one hymn, read the Bible story for the day, had a short talk by a city pastor and then a solo and the benediction. The attendance was small, probably not more than 15 or 20, but each noon brought different people to hear different ministers, so that we actually ministered to a considerable number of people. The plan, somewhat changed from year to year, was kept up for five years. We believe it did a world of good and brought the churches closer together.

3. Good Friday Service.

It is possible to have a Good Friday service either in one's own church or in conjunction with other churches. If the church can be darkened properly so that a stereopticon can be used, it is effective to show pictures of the Life of Christ. An impressive service of this kind was a noon meeting in the First Congregational Church, Oakland, California. The large chapel was full and people crowded the doors and sidewalk for long over an hour as the pictures illustrating the Life of Jesus were thrown upon the stage. It was very impressive and was followed by a two-hour service in the main auditorium which was also well filled. If this cannot be done at noon try such a service at night. If you have a moving picture outfit, run "From the Manger to the Cross" (Vitograph, Inc.) or the 5th and 6th reels. These two reels are reverent and vivid portrayal of the last days of Jesus' life.

4. **Thursday Communion.** In case you cannot see your way clear to hold any of these meetings, and it may be actually true that conditions do not warrant it this year, try at least holding the communion on Thursday night. The services may consist of scripture reading and singing by the choir. Take that little volume called "His Life" edited by Barton, Soares and Strong, Hope

Publishing Co., 150 Michigan Ave., Chicago, and turn to the latter part, page 161, entitled "His Last Week" and read the interwoven story from the Gospels and arrange to intersperse these readings with hymns from the church hymnal. Have the choir instructed when to sing without announcement. Also vary the program by having the congregation join in the chorus occasionally. Just read, sing and pray and administer the communion in silence. Some churches receive new members on Easter Sunday morning publicly with a simple covenant service.

5. **Publicity.** While in a general way we may feel that these services should be attended by every Christian at least, we know by experience that a very large majority will not attend unless their attention is called to the matter with some unique force. We suggest, therefore, a few methods calculated to arouse attention.

1. The church calendar should continually mention the program through March.

2. Special printed matter should be used freely. Select your constituency list and mail announcement programs to every one in time so each family can make plans to attend.

Attractive folders can be made at home with mimeograph, paint brush, and illustrations. You can secure inexpensive illustrations from Good-enough & Woglom, 14 Vesey St., N. Y. These you can have printed by your local printer and then you can cut them to suit the size of your program and paste them on. We used to make such folders and they were always appreciated. If you do not care to make your own programs send to Woolverton Printing Co., Cedar Falls, Iowa, for a bunch of his Easter invitations, messages, etc. From these samples select what you need and have them printed. Look through *The Expositor* advertising pages and you will find other suggestions.

3. By all means cultivate pleasant relations with the newspapers. Most of them make a special effort to publish the Easter and Passion Week plans. Many city papers devote special pages to this. In any case the newspaper will print the news. They will report what you do from day to day and that helps a lot. All the plans of the month may find a place in the papers and the cumulative effect of this publicity ought to bring you a wonderful Easter.

THE SELF-DENIAL OFFERING

Lent, Passion Week, Easter, would mean much less than they do if the offering were omitted. By this we do not mean the church would lose money. One result would certainly be loss of income, but we were thinking of the spiritual value of making gifts to the person who gives.

The other day a business man of very large means and the president of a great industrial concern said to the writer. "Do you realize you took four offerings at church today? There were the basket offerings, the call for a Christmas tree fund, the suggestion of gifts for Christmas charity, etc." After awhile he said, "Perhaps the church is doing good in emphasizing giving. You see all

CHURCH PUBLICITY

A free monthly for ministers and church officers who are ambitious to fill ALL the pews.

"Church Pew Attractors," Folder Calling Cards, attractive announcements, funeral booklets, marriage certificates, stationery, etc.—some of these will interest you. Tell us your needs.

McCleery Printing Co.

107 East 49th St.

Kansas City, Mo.

my life I have been cultivating the habit of getting."

This man was entirely honest in his convictions. The church has made an appeal to him and to his generosity. He has responded splendidly. There are many thousands of other men and women too who would respond gladly to a call for a self-denial offering, or for a straight gift at Easter. The reaction in such people is wholesome. Then there are thousands of people in and out of the church who are deeply stirred at this season and desire to give. Be sure to give them all a chance.

INDEXING THE EASTER COMMUNION

A communion coupon ticket has come to our desk. It announces an "Easter Communion." On the top is printed "Your risen Lord still says, 'Do this in remembrance of me.'" At the bottom we have, "Let us all rise to new activity and fidelity." The card also announces a Pre-Communion service for the purpose of preparing for the Easter service. This is held on Good Friday evening. At the right end is a perforated coupon reading like this: "Detach and bring this communion card on Easter Sunday. I will take the cup of thanksgiving.

Name....."

LENTEN SERMON SUBJECTS

Quincy, Ill. "The Church."

Sub-topics—"The Church an Organization."

"The Church a Teacher."

"The Church at Worship."

"The Church an Evangelist."

"The Church a Friend."

"Why Should I Join the Church?"

"The Church and the Future Life."

Evening themes on "Life's Choices"

"Choice of Amusements."

"Choice of Vocation."

"Choice of Equipment."

"Choice of a Hobby."

"Choice of Friends."

"The Supreme Choice."

"The Meaning of Easter."

* * *

Albany, N. Y. "Manifestations of the Abundant Life."

Sub-topics—"A Hunger for Righteousness."

"A Sense of Adequacy."

"A Spirit of Appreciation."
 "A Conscious Fellowship with God"
 "An Overflowing in Service."
 "A Sense of Immortality."

* * *

St. Paul, Minn. "The Filial Life."
 Sub-topics—"Through Christ to the Father."
 "The Character of the Filial Life."
 "Prayer and Providence as Experiences of the Filial Life."
 "The Conditions of the Filial Life."
 "The Expression of the Filial Life."

* * *

Laingsburg, Victory sermons.
 "The Victory of Purpose."
 "The Victory of Love."
 "The Victory of Courage."
 "The Victory of Humility."
 "The Victory of Service."
 "The Victory of Sacrifice."
 Santa Barbara, Calif. Passion Week Services.
 "The Victorious Christ."
 Sub-topics—"The Victorious Purpose of Jesus."
 "The Victorious Authority of Jesus."
 "The Victorious Philosophy of Jesus."
 "The Victorious Reserve Force of Jesus."
 "The Victorious Surrender of Jesus."
 "The Victorious Love-Power of Jesus."
 "The Victorious Life-Power of Jesus."

AN APPEAL FOR CITY WIDE RECOGNITION OF GOOD FRIDAY

This appeal was sent out by the Rector of Trinity Church, San Jose, Calif. It is suggestive and may prove valuable to many of our readers:

Friday of this week, March 25th is Good Friday, the annual celebration of the death on the cross at Calvary of Jesus of Nazareth, worshipped by 500,000,000 of the foremost people on earth as the Saviour of the World.

As a humble disciple of the Master I respectfully suggest that our city and public offices, stores, and play-houses, be closed from the hours of 12 to 3 o'clock, or if this is not possible in all cases, then at least to give any employees who desire to attend Church services a leave of absence for that purpose. In New York and many of the Eastern cities Good Friday is honored in such a manner.

Wall Street closes absolutely from 12 o'clock on Good Friday until Easter Monday. In San Francisco, Mayor Rolph has for several years issued a proclamation giving all city employees a recess of three hours beginning at noon.

We honor Washington, Lincoln, and other patriots. Why should San Jose, always in the forefront of every good movement, fail to honor Him who has been the fountain of inspiration for the noblest life and the loftiest character and the source of all we hold most dear? Without the influence exerted by the Cross, our womanhood would not be safe, our children would not be

You Will Want Something Different for MOTHERS' DAY

Sample cards and folders—including a "love-thought" folder for father—mailed upon request

We also carry Daily Bible School Supplies with a variety of handwork materials

Many kinds of helps for many kinds of occasions

The Woolverton Printing Co.
 Cedar Falls, Iowa

protected, and our property would not be worth 25 cents on the dollar.

Let us then fittingly observe Good Friday, not merely as a holiday, but as a day of real intercession. Let us spend at least part of the time at the foot of the Cross. It will help us to become nobler men and women, truer citizens, better Americans.

"Bane and blessing, pain and pleasure

By the Cross are sanctified

Peace is there that knows no measure

Joys that through all time abide."

—A. W. Noel Porter, Rector of Trinity.

FROM THE MANGER TO THE CROSS

We opened the calendar of the Tuxedo Park Baptist Church, Indianapolis, Ind., and saw the above heading. Of course we thought it was an announcement of the moving picture story of Jesus. No, it is the central theme of a series of sermons by the pastor, U. S. Cluton. Here is what he says:

This is the subject of a new series of sermons which the pastor will preach beginning next Sunday and continuing until Easter. The series will follow the Life of Christ from his birth until his crucifixion, and each sermon will be a discussion of some of the outstanding facts or teaching.

A SPIRITUAL EASTER COMMUNION

In its practical aspect, how may we as pastors plan to make the approaching communion of the highest spiritual value?

Evidently, all noise, all effort for numbers, and everything which savors of a "boom" or "drive" would be a profanation of this holy of holies. We must carefully and prayerfully avoid everything in any way external or artificial. The efforts to increase the interest in the communion should be centered first upon the fact that it is an inner personal memorial. Let us place a quiet, hopeful, and steady emphasis upon the communion, not as a form or ceremony, but as a season of real fellowship with our Lord. It is something which he asks of us. It is something which will nourish our souls.

A picture of the Lord's Supper placed upon the church calendar, instead of the usual cut of the

building, will serve to remind the congregation of what this memorial has meant in the centuries of Christian witness. Such a reverent picture will awaken new thoughts. The very fact that it is placed on the calendar for several Sundays will arouse in their minds a new realization of the worth and a new anticipation of the joy of the communion. There might also be each week a note or brief message from the pastor urging the church members to make this communion a first engagement and privilege. A special Lenten pastoral letter to each member will recall this obligation to their hearts.

—Rev. Austin Rice.

DECORATE EASTER WITH MEMORIAL FLOWERS

We suggest the use of a card containing the following, or similar request for Easter flowers:

Memorial Flowers for Easter

I would like to have the privilege of providing Flowers for Easter decoration on Easter Sunday, April 1, 1923, in memory of

Signed

Address

Telephone

The flowers, after being used in the church will be sent to the sick of the Parish. In case you would prefer to have the committee buy the flowers for you kindly telephone the Minister.

ENCOURAGING BIBLE READING

Rev. Frederick S. Eastman has devised a plan for reading the Bible through in 365 days. He has issued a four-page folder which he calls the "Bible Reading Guide." He seeks to organize a "Great Club of Great Ideals for Great Americans."

One interesting thing he has done is to give titles or subjects for every passage read. This has been a rather arduous task, but a rewarding one. The reading course looks interesting. Anyone interested in encouraging people to read the Bible systematically and in regular order should write to Mr. Eastman, at Salem, Ohio.

In writing to Mr. Eastman, who is Rector of the Church of our Saviour, at Salem, ask him for a copy of his little booklet, "The Lion of the Tribe of Judah." He calls this "Deeper Lessons for the Craft." This little booklet is well worth reading. Those who feel anxious about the inroads of the Roman Catholic Church will find something encouraging here. Mr. Eastman writes very plainly and bluntly against the Catholics in relation to education and their relation to the public schools. Price of the book is ten cents.

As a rule churches have their annual meetings in December or January. Some have them in November and others in the spring. Some denominations make Easter their annual time of securing subscriptions for the year's work.

We have a hand-made "dodger" or hand-bill, illustrated with a mimeograph drawing of one of *The Expositor* cuts, calling people to the "Spring Social and Annual Meeting." "Supper—Social—

Business," are the three words to conjure with. The advice on the "bill" is, "Bring enuf for self and family. Bring necessary dishes. All food will be spread on a table and each one helps himself cafeteria style."

We have this kind of suppers often and call them "pot luck" suppers, because no one knows what his neighbor is going to bring. We usually spread the food on the table and all sit down like a big family.

How Do You Do It?

A request has come to the editor for information as to best methods of keeping records of church members, and constituency roll. We would appreciate answers to this question from our readers. Send samples of your index cards, and of all material connected with the handling of the membership. If you will do this we will share your answers with our readers.

HAVE A TALENT SUNDAY

M. S. Benjamin

This spring we observed a Talent Sunday. That is, early in the spring I preached a sermon on the Parable of the Talents. After the sermon I tried to make a practical application of the parable by giving talents to the children and many grown-ups. Talent was called 10 cents. Every person present could take talents—dimes—ready for distribution maximum of 10 talents or one dollar. They all signed cards promising to make use of the talents during the spring and summer by trading, planting gardens, raising chickens, sewing and cooking, etc., and to bring back a report in November telling what increase they have made. We are keeping those who took talents interested; they are all working hard. Some of them have increased their talents by 5 some 10 and some even 15 fold. We give a prize to the person who makes the best increase among the contestants of his own age. We shall have the report in writing, pastor will read the letters before the congregation and the judges will decide on the merit of the letter by number as to who will be the winner of the prizes in each age. For special causes lots of money can be raised by a wide-awake pastor in this manner.

HELPING THE DEAF TO HEAR

It is astonishing how many deaf people there are in this world. Many of them would enjoy coming to church if they could hear what the preacher says. As a rule they are sensitive and do not like to sit on the front seat.

We have a few such people in our church, and others in the community so we began to cast about for some way to help them. We remembered once preaching into a pulpit transmitter and began to try to recall what the instrument looked like.

Fortunately we ran across an advertisement of the Dictograph Products Corporation, 220 West 42nd Street, New York City, and noted that they manufactured an Acousticon for churches. We wrote them and they immediately sent us a full set or outfit, consisting of transmitter for the

pulpit, six individual earpieces, plenty of wire, and a battery with full directions for installing. They sent it on trial, express prepaid, without any cost to us.

After it was placed in our church two men who had found it very difficult to hear anything of the service began to use the receivers. The result was amazing. They heard everything perfectly.

It seemed almost a miracle, in fact it was a scientific miracle. One of the men, over 80 years of age, said he had not heard a sermon clearly for years until he used the acousticon. Now he hears everything as well as if his hearing were perfect.

The instrument is so wonderful and opens such a new field of ministry to the deaf that we cannot refrain from commending it to every church in the country. When you realize that you can have the instrument on trial at no cost to you unless you purchase it we think you ought to investigate. Write to the Corporation for further information.

A NEW KIND OF SUNDAY EVENING

We opened the calendar of Ocean Avenue Congregational Church, Brooklyn, N. Y., and found an extra page entitled "Sunday Evening Service in Charge of the Woman's League."

A good idea, surely. The whole service was conducted by the women. The music was provided by them also. The ushers were women. The pastor, Rev. George Mahlon Miller, gave the address, offered the closing prayer and benediction. Why not encourage such programs occasionally all over the country? It is something to think about. Why not?

SPIRITUAL TONIC

"A Faithful Steward"

Allen A. Stockdale

"Who then," replied the Lord, "is the faithful and intelligent steward whom his master will put in charge of his household." Luke 12:42.

The intelligent steward of the Lord's riches is one who remembers that he is a steward. Our worldly foolishness is, that we try to act as if we truly owned the riches of the world, while the real truth is, that for possibly a score or more of years we have the privilege of administering them. We did not bring them with us, we do not take them away; for a very few years we are granted the right to say what shall be done with them.

A faithful steward keeps robbers away and this does not mean only the bold bad men who break through with guns, but the vicious and selfish ideas which so control life as to make foolish use of riches, or the selfish and stingy, thoughtless and careless ideas that keep men and women from properly supporting the great unselfish constructive forces for good in the world.

You may be a steward of God's money, no robbers have broken the bank, but ideas may have kept God from getting the best use of his own wealth.

SQUIBS

If the church is worth anything it is worth your heartiest support in every way.

The Open Door men's class of Brick church of East Orange, N. J., Rev. M. G. Gordon, pastor, has made effective use of blotters in its publicity work, on one of which is printed, "Blot Out Those Profitless Sundays."

* * *

Note. The ushers are requested to seat no one during Prayer, Scripture Readings and Special Musical Numbers. In all our services we wish to maintain the spirit of reverence.

* * *

Don't sit on your trunk, but open it up and get out your Church letter. You'll find this a live wire Church and you'll enjoy every minute. We will gladly send for your letter, wherever it may be.

* * *

"The one sure hope for a permanent foundation for world peace lies in the extension of the principles of Jesus Christ to the ends of the earth."

—Bryce.

* * *

"Enthusiasm is the highlight on the train of progress."

PRINT YOUR SERMONS IN THE NEWSPAPERS

One day as I walked along the street an automobile drove up to the curb and a man stepped out and said to me, "You are Mr. Warrington and my name is Peterson. You do not know me, and I never spoke to you before, but I am taking the opportunity to do so now." He then began to thank me for the printed sermons he had been reading in the local newspaper for the past six years. He said he lived in the country away from churches and counted it a great pleasure to watch for the Monday morning paper so as to get a report of my sermon.

This was encouraging news, because I had spent much time and labor in preparing these sermons for the press. Since that time many similar reports have come in. One elderly woman, a cripple, used to read the sermons, clip them and send them to a friend in Boston every week. Word has come from scores of invalids in different parts of the country who have read my messages with deep spiritual appreciation.

Some ministers spend much money in printing sermons for distribution in their churches. Why not print them in the newspaper without cost? I discovered, after a ministry of several years, that not only will newspapers print sermons but thousands of people read them. Where I am now living there has grown up a reading constituency covering a territory as wide as the circulation of the newspaper that publishes them.

I do not think of this printing sermons in the newspaper as advertising. It may be good advertising, but I prepare my own reports for the paper and think of them as messages to my reading congregation.

Perhaps you would like to know how this is done. I found out from the newspaper that it would guarantee to print all I could get on two sheets of letter-size paper, double spaced. This has given me a great opportunity. I sit down to

the typewriter and deliberately compose a sermon two pages in length, knowing that all the points must be gotten into those two pages.

This method leads to brevity, condensation, and the choice of the words and phrases that express the most in the least space possible. This is good discipline and a valuable aid in preaching. Sometimes I take those two pages into the pulpit for reference and they make an outline for thirty minutes. As I preach to one hundred or three hundred face to face I know that tomorrow morning I shall reach more than three thousand souls.

If you have never tried this plan I cordially commend it. Study the methods of the reporter, begin the report of your own sermon with some striking sentence, something that you actually say in the introduction to your sermon. Do not begin with the conventional remark, "Rev. Mr. Blank preached on, etc." No one will be drawn to that. Start out by saying, "Jesus was a reformer and a revolutionist," or something calculated to arouse interest. Then go on and explain what you mean. Reporting sermons in the newspaper should not be thought of as getting free advertising, but as using the vast circulation of the paper for the carrying of a vital Christian message to the minds and hearts of human beings for their good.

HAS AUTOMOBILE CAMPAIGN

An automobile campaign featured the service in La Crosse, Wis., First Presbyterian Church, recently. Seventy-five automobiles were requisitioned to bring to the morning service the 500 odd available members of the church. After the service a brief "recessional" of the machines wound through several streets of the city. The men's fellowship league was in charge. A special choir of forty voices gave a praise musical program the same evening.

HOLDS COMMUNITY NIGHT

Westminster Church, Salt Lake City, has set aside Friday evenings for community socials in which entire families may participate and which are open to all regardless of church affiliation. Separate groups are formed of adults, young people, young boys, young girls and children, each group presided over by three leaders who are responsible for the entertainment. The young people play games, the young girls have lessons in cooking and sewing, the boys give their time entirely to games, while stories and games provide amusement for the children.

At 9 o'clock the various groups come together for a program consisting of community singing, reading, music or motion pictures. The purpose is to furnish a central community gathering-place where the neighbors may become acquainted and where entertainment may be provided for the entire family. Not only are new faces seen at each succeeding Friday night social but also at church and Sunday School services. The work is supported by voluntary donations, so that the socials are entirely free.

SIOUX CITY PUBLICITY

The First Methodist Episcopal Church of Sioux City, Iowa, is blessed with two live-wire leaders. Rev. Earl Hoon is pastor, and Leroy Schnell is social director.

Before us is a package of advertising material of unusual interest. There are eight door knob hangers. Evidently the door knobs of Sioux City "groan" under the weight of Methodist publicity.

These hangers are of different colors, shapes, and are always illustrated. One of them contains the picture of the church, and the two men leaders. Between the men's pictures is this message, "We are calling to tell you about our splendid Sunday Evening Service. Our regular visits will keep you in touch with our great winter's program. We would be pleased to have you return our call at any time."

Another phrase is "Watch Your Door Knob." Another is, "Only 1000 good seats, so come early." Perhaps the most "catching" of the hangers is that of the marching feet which we reproduce.



One of the most attractive cards is a large one carrying a picture of the great church organ, the choir of 100 men singers, the regular choir and other workers. The slogan of the church is "Home of Delightful Music." Sacred concerts, radio services, children's choruses, etc., abound in this church. One card carries this message, "Remember only 1000 good seats. Sorry you were turned away last Sunday. Come early."

One card says, "If you can't get in Sunday evening come Sunday morning at 10:45." The following notice taken from the church calendar shows how they use Radio:

"Broadcasting is the latest word in the vocabulary of First Church. Tonight is the night when our first service will be broadcasted through the courtesy of Davidson's Broadcasting station. Every Sunday night throughout the year there will be broadcasted a service of exceptional worth and merit. First Church has gone to a large expense in building a program of the highest

The Progressive Pastor

Will prove interesting to all pastors who are interested in promoting local church work through publicity. Helpful suggestions, comments, etc., along all publicity lines. Especially interesting to parish paper publishers.

Free for Six Months

In order to introduce this monthly to the ministry, we will send the paper free of charge for six months to any pastor upon request.

Mention Expositor.

The National Religious Press
Grand Rapids Michigan

character, having obtained some of the best musical talent to be found, and also in providing special equipment for the orchestra."

ILLUSTRATED GOSPEL SERVICES

Emmanuel Baptist Church, Ridgewood, N. J., is carrying on a new form of evangelism. The folder issued in January, 1923, is very interesting. Printed on the front page are these phrases. "The Different Method of Gospel Appeal," "Beautiful Pictures From the Life of Jesus as Portrayed by Great Artists." In the very center of the invitation, on the front page, is this paragraph:

"Are you satisfied? Deep down in your soul—are you? Satisfied in your life—satisfied with it? Is it an up-and-down life, having victory over sin today and defeat tomorrow? Is your service what God expects of you? Is there something more, something beyond for which you yearn? If there is anything of struggle, defeat, discontent, failure or unhappiness in your life, then come to these services."

On the second page, at the top, is this invitation: "A *Hearty Invitation* is extended to you and all who have spent Pleasant Sunday Evenings with us in our church, to unite with us in this series of Stereopticon Evangelistic Services during the month of January. May we have not merely your presence but your earnest prayers for their abundant success."

The rest of the folder is arranged so as to show the dates and subjects, the names of pictures to be shown, and quotations from prominent authors. Illustrated hymns are indicated by name. One of the quotations used the last Sunday evening in January when the hymn was, "Lo, I Am With You All the Day," is from Charles Reynolds Brown and is as follows:

"You are not alone in the quest for character, in the desire to serve your own generation, in the wish to grow toward your own completeness. You are not alone—the Father is with you. You may be walking some busy street, or grappling with some intellectual problem, or facing a room full of restless pupils, or fighting hard in some inward moral conflict—it matters not, the Father is with you and by the habit of prayer you may come to maintain unbrokenly that sense of sweet and exalted fellowship which brings a mighty sense of

reinforcement to all your powers as you learn how to abide."

On the back of the folder is printed this editorial from "a New York state daily:"

"Dr. Thomas H. Sprague has a method for Sunday evening preaching service which is an innovation. To use the stereopticon as an evangelist is to recognize the greater amplitude of the eye gate than the ear gate as an approach to the temple of the soul. The position of Dr. Sprague is eminently sensible. The most effective preachers have been those who have pictured their thought, even if no more than in word painting. And what are the parables of Jesus but picture galleries in which often the eye was turned to an actual landscape or to a visible group of persons?"

"Christianity is one of the most unconventional of religions, because, claiming to be spiritual instead of literal all its countless manifestations in the world of reality are valid testimonies and are entitled to their day in court. The gospel is inclusive and not exclusive, which is why the literalists of the time of Jesus found fault with him and why the church of today finds that to meet the wants of today it must have charity not only for physical starvation but for the appetites of the mind.

"To carry the analogy farther, there is no reason why the 'movie' per se should not give the same message as the stereopticon, the difference being about the same as a preacher who uses gestures and one who does not.

"Dr. Sprague has ample warrant for his new method in the examples of Jesus and of that first apostle to the outside world who said he became 'all things to all men that I might by all means save some.'"

If you are interested send 5 cents in stamps to Dr. Sprague for a copy of the folder itself.

WRITING LETTERS THAT WIN

Letter writing is a science. Some letters belie the fact, but there are three kinds of letters. One is indifferent, beginning nowhere and ending nowhere. Another kind leaves a depressed feeling and defeats its own purpose. The letter that wins is one based upon sound psychological principles. It arouses attention and carries the reader along to a conclusion and by its sheer force of enthusiasm accomplishes its purpose.

Here are a few points taken from a book entitled, "How to Write Letters That Win." (The System Co., Chicago.) This description of a good sales letter throws light upon such letters as ministers and church treasurers should compose. The same principles involved in writing business letters with pulling power should apply to church letters that are intended to arouse interest and persuade people.

Consider now the good sales letter. It must proceed through certain steps. It must be based logically upon the principles of salesmanship. It must contain:

1. The opening, which wins the reader's attention and prompts him to go farther into the letter.
2. Description and explanation, which gain his

interest by picturing the proposition in his mind.

3. Argument or proof, which creates desire for the article you have to sell by showing its value and advantages.

4. Persuasion, which draws the reader to your way of thinking by showing the adaptation of the article to his needs and his need of it now.

5. Inducement, which gives him a particular or extra reason for buying.

6. The climax or clincher, which makes it easy for the reader to order and prompts him to act at once.

These elements may be taken, in fact, not only as the basis for the successful sales letter but of every good business letter. For a collection letter is only a form of salesmanship on paper—you are selling your man a settlement of his account. And a reply to a complaint is but another—you are selling your man satisfaction. Over the whole field of correspondence the same principle applies.

Of course the elements may not always appear in the exact order indicated nor always in the same proportion, but they are there—they must be there if the letter is to carry the right impression to the reader's mind. A collection letter may consist largely of persuasion with a striking climax. The reply to a complaint letter may be principally explanation. The sales letter naturally follows the outline most closely; and as it has come to play by far the largest part in business correspondence it is the sales letter and its construction that should be given chief attention.

Letters reveal the character of a person, a business house, a church. The stationery also has its weight. The letter must look attractive and interesting and be easy to read. It must not be too long. A letter that gets read these days must travel under a two-cent stamp. Busy people do not give much attention to unsealed, one cent stamped material. Even a rubber stamp bearing the plea, "Please read this through," arouses suspicion instead of confidence.

If you are planning a campaign for the raising of money by mail it will pay you to be liberal in your outlay for stationery and postage. It more than pays.

MOVING PICTURE POINTERS

Film Booking Offices of America, Inc., 723 Seventh Ave., New York City, issue a catalogue and offers 10% discount for cash.

We have used "Adam and Eve" and "Cain and Abel," the first and second subjects in the series of Bible narratives by the Sacred Films Corporation, Burbank, Calif. We obtained our films through the University of Florida at Gainesville, but the southern distributing agency is Savinni, Inc., Atlanta.

Both of these themes have pleased us very much and they have filled our church. Each subject is in two reels about the length of a sermon. They are sufficient without remarks, but we give an interpretation. Some people call it a sermon. If this is done before the picture is shown, and if you can see the picture yourself before it is shown

in the church you can make a tremendous impression.

A new series of films is being made under the direction of Dr. Raymond L. Ditmars, Curator of the New York Zoological Park, illustrating the evolution of man. The 4000 foot series of reels is not yet complete, but a part of it was shown recently in the parish house of All Angels Protestant Episcopal Church, N. Y. When this is completed it will be listed as one of the great educational films yet produced.

The Visual Text Book Publishers, Inc., Los Angeles, Calif., is distributing moving picture "film books, for the teaching of "Lessons in Civics." These are produced by the Wythe Pictures Corporation. In a recent letter the president says,

"For your further information, we are pleased to tell you that the Visual Text Book Publishers was formed for the purpose of meeting the need of visual aids in the public schools of the United States and foreign countries. The purpose is to make such films as will correlate with the text books or activities now in use in the schools, as well as to distribute such other films as are available that are purely of an educational character and can be used either in the public schools or in the churches. Under this latter class falls the two educational courses, "Citizens in the Making" and "Making the Home Garden." These courses we can recommend very highly as very valuable teaching aids."

The Committee on Conservation and Advance of the Methodist Episcopal Church is promoting the use of good moving pictures. Their office is 740 Rush St., Chicago.

One of the most helpful agencies in securing good, clean pictures, is The National Board of Review of Motion Pictures, 70 Fifth Ave., New York City. Send \$1.00 for a year's subscription to "Exceptional Photoplays."

A recent letter sent out by the Board of Review contains this paragraph:

"We hope very much indeed we have your continued support for the Better Films Movement as exemplified in the issuance of the 'Exceptional Photoplays' Bulletin. The unusual and artistic pictures as a rule have hard sledding. We are anxious to do what we can to give them encouragement. Review of such pictures in the Bulletin is one way to bring them to public notice, but unless people subscribe for this publication, there won't be any Bulletin and unless worth-while pictures get some special recognition, there won't be any worth-while pictures made. Now, if you want more exceptional pictures in the theaters, help us boom them along by subscribing to the Bulletin devoted to their interest."

"The Christ Child" is a remarkable picture in 6 reels showing the early life of Jesus. It cost \$350,000 to produce it. The National Non-Theatrical Motion Pictures, Inc., 130 W. 46th St., New York City, are the distributors.

The National Statistical Organization of Los Angeles is making an investigation as to "what support the right thinking people of the nation

Personal Engraved Stationery

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100 Letterheads 7 1/4 x 10 1/2 inch.
100 Envelopes 3 1/2 x 7 1/2 inch.

Two lines (name and church, home, or office address) engraved in rich dark blue on letterheads. Good bond stock and excellent workmanship guaranteed. Richer in appearance and cheaper than printed stationery.

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For additional line of engraving, add \$1.50; \$1.00 additional if you wish envelopes engraved.

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710 Caxton Building

Cleveland, Ohio

would give an organization that has for its object the making and distributing of clean, wholesome motion pictures, suitable for showing to the family either in church, the school or some other convenient place, under the supervision of the church people of the community.

"If the better class of our people want good, clean, wholesome entertainment, and will support such a move by attending the showings of such pictures then our clients will produce them. They will be technically as good as those shown in the theaters; the stars will be only those whose reputations are clean; and the product will be released for exhibition only in churches and schools, or under their auspices, at a cost low enough to put them within the reach of the smallest community."

Here is a challenge put straight up to the churches. We suggest you write your views to this organization, rooms 204-6 Bogardus Bldg., 1505 N. Western Ave., Los Angeles, Calif.

The Southern Church Film Corporation, American Trust Bldg., Birmingham, Ala., offers some fine films at reasonable prices. This company has "The Stream of Life" and "A Maker of Men" for Southern distribution.

The Fox Film Corporation now has an educational Division at 452 W. 56th St., New York City. Send for their catalogue either to New York or to any Fox distributing point. Good pictures at reasonable prices.

PRINT THIS IN YOUR CHURCH PAPER

Queer

A school board hired a teacher, paid him \$75 a month to teach school, filled the coal cellar with coal; everything was in readiness in September to open school. The taxpayers paid the taxes, which were used to pay the teacher's salary. School opened, a week went by and there were no students. Upon making inquiry, the teacher was informed that he had the building and was receiving a salary to teach a school, and it was up to him to get the pupils there. Would that be a queer community?

A young woman was hired as a servant in a home. Plenty of food was purchased, she was a good cook and prepared excellent meals. The first day she prepared breakfast, dinner and supper. The father and mother and nine children were absent from the table. She stood it fairly well the first day; but the second morning she

inquired why her meals were untouched. The family replied: "We furnish the house and the food, and pay you a salary, now it's up to you to get us to eat." Would that be regarded as a queer family?

A church hired a preacher, gave him a good building, paid him a salary. He prepared his messages, went to the church each Lord's Day morning and evening, but the people were not there. Upon making inquiry among the membership he was informed that he was furnished a good building and given a good salary, and that it was up to him not only to prepare sermons, but go around and induce those paying him to come to church. Would that be regarded as a queer church? There are a lot of them in the world. The community hiring the school teacher and the family hiring the servant girl are not more queer than the church in following this procedure.—*Exchange.*

HONESTY IN PLAY

The thing to work for is to get into the minds of American school boys what recreation is for. It is primarily for fun. Secondly, we play for victory. There is no real fun in beating the rules, or in injuring the man on the other side.

An American Rhodes scholar tells how, soon after he went to Oxford, he was asked by the captain of a football game to come out and play. He supposed this would mean a series of gruelling training-days. Instead, he was taken the very next day to play in a match game outside of Oxford. They were beaten forty to nothing, and our countryman was very much ashamed. As he was pedalling back, the Englishman said, "I say, we had a jolly good game, didn't we, old chap?" The American turned to him in surprise, and after a moment's reflection replied, "Why, yes, it was a good game, wasn't it?" That he could have a good time and not get the highest score was a new idea to him. But it was a good idea.

"Not the quarry but the chase,
Not the laurel but the race,
Not the hazard but the play,
Make me, Lord, enjoy away."

TOO TRUE BREAKING IT GENTLY

Four Irishmen went to a bathing beach near Boston one Saturday afternoon. At 10 o'clock that night Mrs. Callahan's doorbell rang. She opened the door and O'Brien was standing there with his hat in his hand.

"Mrs. Callahan," said O'Brien, "your husband will not be home this night."

"An' why won't he?" demanded Mrs. Callahan.

"Well, his bathing suit was lost in the ocean down at the beach this afternoon," replied O'Brien.

"What has that to do with his not comin' home?" asked Mrs. Callahan.

"Well, replied O'Brien, "your husband was inside the bathing suit."

BIBLICAL MOTION PICTURES

The National Non-Theatrical Motion Pictures, Inc., recently exhibited at Columbia University their series of Bible films to a company of dis-



Ruth Gleaning

tinguished invited guests. Some of the comments of these men upon these pictures and their subject would be intensely interesting to the public.

Harry Wandmaker, for many years Assistant District Attorney of Court of Special Sessions, Kings County, N. Y., believed that "lack of religious education is responsible for the number of criminals of today."

One guest suggested: "Suppose we consider the effect of entirely eliminating the Bible from our civilization—our literature would consist largely of a series of blanks." And not only our literature but our music as well, oratorios are based upon Biblical subjects. And art—the most of the pictures and frescoes of the "old masters" are scenes from the Bible story.

These eliminations suggested other blanks.

The solemn inauguration of the chief magistrate of the nation would lack its most impressive ceremonial—that of administering the sacred oath on the Bible to the chosen President to perform faithfully the high duties of his great office.

In the administration of justice it is the almost universal innate reverence for the Bible that makes all the sanctity of an oath of value in court procedure.

In the life of the individual each important epoch from the christening, through the sacred marriage vows, to the final commitment of the body to the earth and the soul

to Him who gave it, it is to the Bible that we look for guidance.

And yet the rising generation knows very little about it. Why not enlist the most popular instrument of instruction known to the present day? Four-fifths of our knowledge is said to come to us through the eye. Everybody realizes that the "eye-gate opens wider than the ear-gate." So much for the efficiency of the method. On the other hand, some twenty million people enter the doors of the "picture-show" every day—one-fifth of the whole population of the whole United States!

The National Non-Theatrical Motion Pictures, Inc., of 130 West 46th St., New York City, would see to it that this immense crowd has the opportunity to look at something worthwhile.

They announce the release of a stupendous visualization of the world's greatest story—The Old Testament.

These remarkable films, produced by Armando Vay, just arrived in this country, are now ready for release to churches, schools, Y. M. C. A.'s and welfare institutions throughout the United States, exclusively through the exchanges of National Non-Theatrical Motion Pictures, Inc.

The production cost over three millions of dollars and occupied the working hours of ten directors, fifteen photographers and an army of technical assistants for a period of five years, under the supervision of Piero Antonio Gariazzo. A large part of the money used to produce these films is said to have been advanced by the Italian Government, who desired these to be the most elaborate, impressive and stupendous films ever released.

In the magnitude of the story, settings, characters, effects, number of people employed, scenic investiture and entertainment this stupendous array of Biblical stories stands unrivalled. In order to secure all possible historical accuracy, the directors and scenic writers made trips all over the world to seek advice from the leading archeologists and antiquarians and students of Biblical history. The film therefore represents patient research concerning the conditions of life in Egypt, Palestine and adjacent regions thousands of years



Hagar and Ishmael

ago. Particular pains were taken in the costuming of the two thousand five hundred men, women and children.

In some cases, the properties used to give

realism to the scenes were weapons, household utensils and other things which have actually been recovered from ancient tombs in the ruins of long buried cities.

For Funeral Sermons

In response to many requests we are giving a series of outlines for funeral sermons. As an example of such requests we quote the following from Rev. C. N. Hamrin, of Lakefield, Minn.

... "I like *The Expositor* very much. I have been wondering if you will publish an article or a series of articles on funerals and funeral sermons, especially giving a number of poems suitable for such an occasion."

We purpose to give some poems also (see Quotable Poetry), but want to assure our brother that nothing in the line exceeds the quality of some of our standard hymns.

Below are a few outlines of funeral sermons.

FAITHFULNESS CROWNED

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

The age of martyrdom has gone, but this call has a voice for all ages and comes to us man by man. "Be thou, etc."

I. The duty enjoined.

All men have not faith. Some have little, but no one enough. Many things tempt our fidelity—comfort, aggrandizement, pleasure, position, property. The eye of faith sees a higher world. Nothing should be so much dreaded as wrong.

Faith recognizes the ministry of sorrow. The great Psalm of life has deeper tones than those of joy. Our path grows more solitary as we advance. In the ranks are fewer and the line grows slenderer. Violent diseases lie in ambush at every turn and disappointments meet us at every step. In all we must be faithful. Faith recognizes the solemnity and sturdiness of duty. That is a great, a granite word. Life is charged with great duties. To be diligent in saving one's own self, and in saving others, is the great work of life.

Faith looks without alarm and continuously toward death which terminates all. It is coming to all, we know not how, we know not when. It will come surely. The call is, be faithful to death. The duty is to be discharged not by fits and starts, but continuously until the call is heard. Steadiness is indispensable to success.

1. Faithful as a Christian.
 2. Faithful in any relation in life.
 3. Faithful until death.
- #### II. The reward.

The figure is taken from the laurel crown given at the Grecian games. Paul preferred death to life, though he was willing to remain. Even the Pagan said that the day of death was the birthday into eternal life. The Thracians gave tears to the birth couch, but triumph to the grave. Cicero spake of the glorious day when he should depart and join the multitude beyond. Christ brought

to light these truths, conquered death, and said, "This day shalt thou be with me in Paradise."—

—R.D.H.

THE HEAVENLY HOPE

"The hope which is laid up for you in heaven." Col. 1:5.

A prime question is, whither is my being tending and what shall be its close?

I. There is given to man the prospect of future good. The apostle speaks about a hope—the expectation of future good—of universal operation among men both as regards this life and the life to come. God has opened a beautiful vista before us, corresponding to our views and wishes—mansions, a kingdom, an inheritance, abodes of purity, knowledge, triumph, companionship, life and immortality! We can hope for all this!

II. Certain requisites are necessary for participating in that prospect. Hope is founded on faith, and we must believe before we can hope for the enjoyment of heaven.

1. Faith in the declaration of God by which the nature of these prospects is disclosed. Whatever God has revealed must be believed, received and cherished.

2. Faith in the method of mercy revealed by God as the only way by which a participation in these prospects can be enjoyed. The apostle speaks of "your faith in Christ," ver. 3. This is the way in which the prospects of futurity can be brought home to our comfort. "He that believeth in the Son hath everlasting life."

III. The prospect of future good, when trusted in, rests on the most firm and inviolable security. It is "laid up," same word in 27 ver., rendered "appointed." It rests,

1. On the authority of the word of God. It is "the hope of eternal life" which God who cannot lie has promised.

2. The word of God is ratified by the work of the Redeemer. "All the promises of God are yea and amen in Christ Jesus." His death as a sacrifice, his resurrection as a testimony, and his present residence where he is preparing for us, each ratifies God's word.

IV. These prospects must produce powerful influence on the heart.

1. The hope excites to holiness of life—"Everyone that has this hope."

2. Produces calmness and peace, amid the trials of life. "I reckon," etc.

3. Gives confidence in the approaches of decay and dissolution. Martyrs have rejoiced in the flames—this light lightens the gloom. It is a good, a hope that maketh not ashamed. Is it my property?—J.P.

THE RIPE CHRISTIAN DYING

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job 5:26.

This is a very beautiful comparison. The shock of corn has passed through many changes, survived many onsets of the worm, and tempests of wind and rain, etc., and is now ripe for the sickle and the garner. So with the aged Christian. How often did he in early life seem likely to be smitten down by death—how often has he been buffeted—accidents innumerable seemed ready to smite—but he has survived and now is bending with weakness and crowned with the glory of the aged Christian. The text intimates:

I. That death is inevitable. "Thou shalt come."

This is a true saying, and yet how seldom impressed upon the heart. There are many reminders of the fact, but it is usually forgotten. Death is not absolutely necessary to the Christian, for a time will come when "we which are alive and remain shall be caught up," etc.

II. Death to the Christian is always acceptable.

"Thou shalt come to thy grave." There will be a willingness and cheerfulness to die. He shall die quietly, coming to the grave as to a quiet resting-place—this has been the experience of many of God's children.

III. The Christian's death is always timely. "In a full age." Die when God's children may, they die in "full age." "A full age" is whenever God likes to take his children home. Some fruits ripen early, others late in the season. A Christian will never die too soon, and never die too late—never before ripeness and not after ripeness.

IV. The Christian will die with honor. "Like a shock of corn cometh in his season." There is such a thing as an honorable funeral, where devout men assemble, carry to the grave and make great lamentation. Such funerals are like a "harvest home." There is such a melancholy grandeur there. We ought to pay great respect to the departed saints' bodies. "The memory of the just is blessed."

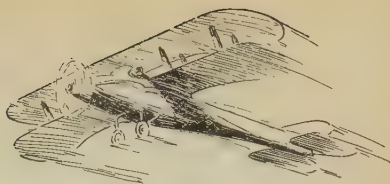
There are two funerals for every Christian; one the funeral of the body and the other the soul—rather it is the marriage of the soul; for angels stand ready to carry it to the Saviour. The angels, imitating husbandmen, as they near the gates of heaven may shout, "Harvest Home." There is a holiday whenever a saint enters—and there is praise to God.—C.H.S.

The Church helps men to think about the highest themes.

The Church-going habit helps the habit of serious thought.

Indulge your intellectual self-respect. Come to Church.

Whence? Where? Whither? Why? Come to Church.



Views From Our Aeroplane By the Sky Pilot

Bishop Taylor says the needs of the Church are: Knowing—Growing—Going. There's a sermon for you.

Climatic Conditions

Horace Bushnell went from his pulpit one Sabbath morning discomfited. He had made a most careful preparation, but the day was leaden and weighed down his spirits. He had no rise, no joy, no freedom. He had what some preachers call "a poor time." Mrs. Bushnell said to him as they trudged home from church, "Horace, burn that sermon. Never try to preach that again." Six months later, on a glorious, soul-inspiring autumn day, the doctor preached the same sermon. Man and message were en-rapport. As the Bushnell pair went homeward, the wife said, "Horace, that was a fine sermon. Mark that 'For exchange.'"

Don't forget that you are a minister of God's Word when in common conversation.

Don't pass by a good brother or sister to call on some more prosperous personage.

Don't pay extra attention to persons of wealth at the expense of the poor.

Don't forget to be very sociable with the little children and all young people.

Don't neglect to impress upon your people the fact that you wish to be friendly.

Don't cause the people to think you offish because you have not retained their names at first meeting them.

Don't think others are stubborn and contrary because they won't do what you want them to.

Don't pray to the Lord and vote with the devil.

Don't follow everybody's advice.

Don't try to do anybody's duty but your own.

Don't ask any one to work harder than you do yourself.

Don't let a few, and especially the same few, do the work of the many.

Don't spare the people's pockets, for therein lie their hearts.

Don't manifest indecision in church affairs. It encourages opposition. Make up your mind slowly, but when you do, see that all concerned know it.

Don't see everything that is done in the congregation.

Don't hear everything that is said in the congregation.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't expect all your geese will be swans, or all your believers saints.

Don't be disappointed when harvests do not come in a day and oats do not spring up like Jonah's gourd.

Don't feel yourself responsible for the universe nor try to spread yourself over creation. God is your judge. Do your God-given work well; but be sure he will never overload you with responsibilities. Don't be an evangelist without a mes-

sage, a pastor without devotion, a shepherd without watchfulness, and you will not be a servant without reward.

Don't forget that timid people are easily slighted. Don't forget that weak members need sympathy.

Don't pass a familiar face because you have forgotten the owner's name.

Don't waste time and substance toying with heterodoxy. Beware of nibbling at a hook, for one might do that once too often and get caught. "Surely in vain the net is spread in sight of any bird."

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Texts Illumined: 2 Corinthians, Galatians, Ephesians, Philippians

A Witness

362

2. Cor. 3:2. A doctor on a lonely village station in the Orient was very effective as a churchman and a leader in evangelization. Not long ago a convert was being baptized and he was answering questions to test his very simple faith. One answer he began safely enough. "I believe in God Almighty, and in the Lord Jesus," but then his training gave way to his experience, and turning to the doctor he burst out, "and, sahib, I believe in you."—*The Expository Times*.

All Things Are New

363

2. Cor. 5:17. Old Tom, of Neath, was once one of the hardest characters in that place. A revival came to Neath, and a publican there became very angry because he was losing so many of his customers through their becoming converted. So he bribed Old Tom to go and break up the meeting, promising him a gallon of beer as a reward. Tom went into the service and tried to break it up; but the Lord got hold of him, and broke him up instead. Before his conversion, all the furniture he had was not worth half-a-crown; but after his conversion he soon began to get things in order. One day, when I called to see him, I found a fine rocking-chair placed in the doorway. "What have you got that rocking-chair in the doorway for, Tom?" I inquired. "People do not generally put their rocking-chairs in the doorway." "Well, Seth," said he, "you see, before my conversion I had nothing decent in my house, and the neighbors all know it. But I'm beginning to get things straightened out a bit now, and I put that rocking-chair in the doorway so that they will see it as they go by; and they will know things are different now." If any man be in Christ Jesus he is a new creature; old things are passed away; behold, all things are become new.

—*Sunday School Chronicle*.

[Galatians

1 Father

364

Gal. 4:6. By Oriental custom the terms "father" and "mother" are not limited to one's natural

parents, but may be applied to superiors in years, in wisdom, or in civil or ecclesiastical station. Rev. H. Clay Trumbull tells of an incident in his journey across the desert of Sinai.

My companions in travel were two young men, neither of them a relative of mine—as my dragoman very well knew. When, however, in mid-desert, we met an old Arab sheik, through whose territory we were to pass, my dragoman introduced me as the father of these young men.

"No, they are not my sons," I said to the dragoman: but his answer was: "That's all right. Somebody must be father here."

And when I found that, according to the Arab idea, every party of travellers must have a leader, and that the leader of a party was called its "father," I saw that it would look better for me to be called the father of the young men than for one of them to be called my father.

Marks of the Master

365

Gal. 6:17. Seven years ago a home missionary died, 49 years old. He died at that early age of cancer. That cancer was first in his left shoulder, then in his right.

The man was Frank Higgins, sky-pilot to the lumberjacks, and those wounds were a direct result of the pressure on his shoulders of the straps of a pack-sack. Year after year he had carried the pack in his service of the lumberman of the northwest, a pack that contained some personal necessities and some hymn books and Bibles.

"He was dying," writes Thomas D. Whittles, Higgins' biographer, "he was dying, bearing in his body the marks of the Master."

—*The Continent*.

Branded

366

Gal. 6:17. A Sequoia tree has recently been felled in California fifteen feet in diameter. The tree is believed, from the rings in it, to have been over two thousand years old. It bears evidence of having survived more than one great forest fire. It had an enormous surface burn on one side,

thirty feet in height and occupying eighteen feet of the circumference of the tree; this was found to have been due to a fire occurring in A.D. 1797. The tree had already occupied itself for over a century in its efforts to repair this injury, its method being the ingrowing of the new tissue from each margin of the great black wound. When the tree was cut the records of three other fires were revealed. In each of the three older burns, there was a thin cavity occupied by the charcoal of burned surface, but the wounds were finally fully covered and the new tissue above was full, even continuous, and showed no sign of distortion or of the old wound. But when the tree was cut down the old wounds were discovered. The fire had left its marks, though the tree had covered them. It is so, frequently, with human lives. No one knows from a man's appearance what he has passed through. But at the last God, who knows all things, will see and take account.

Ephesians

How Can Drunkards Be Cured 367

Eph. 5:18. Dr. George B. Cutten writes on "Religious Conversion as a Cure for Alcoholism." He believes that conversion is practically the only cure that has been discovered. He knows that there are inebriate asylums. He knows that there are patent medicines and specifics advertised in every paper. But at a meeting in 1901 of the New York Academy of Medicine to discuss the cure for drunkenness, he noticed that among these specialists, doctors of repute from every land, who had had considerable experience with alcoholism, no drug or medicine was once mentioned. The only cures that were spoken of or believed in were hypnotism and conversion.

One physician said that he "would confess that the only reformed drunkards of whom he had knowledge were those who had been saved, not through medical but through religious influence."

Dr. Cutten adds that "though few would go to the length of excluding all other cures, certainly most persons would agree with Dr. Starr in positing religious conversion as the most effective cure of all." Then he proceeds to give reasons for its success that can be appreciated by science.

He gives three reasons. The first reason why conversion is more successful with drunkenness than any other cure is that it creates a real desire for reform. Without the desire to be cured the drunkard can never be cured. Inebriate institutions are now refusing to admit patients in whom this condition is not fulfilled.

The second reason is that after conversion the associations are changed. Many a man has by resolution become a total abstainer for a time. It has been only for a time, because the associations are still the same. "Everything around him still calls on the 'alcoholic' to drink. But when he is converted, he enters a new environment. He has an entirely new set of friends and acquaintances, who have proved their friendship for him, and with whom he spends every moment; their words and lives are a constant source of encouragement and strength to him."

The third reason why conversion is so efficacious

a cure for alcoholism is that it provides an emotional substitute. Dr. Cutten quotes from Dr. Peabody: "The drink habit is in a very large degree the perversion of one of the most universal of human desires, the thirst for exhilaration, recreation, and joy; and to remove the only available means for satisfying this normal craving without providing adequate substitutes, is like blocking the channel where a stream does harm without observing how many new fields the same stream is likely to devastate." Dr. Cutten has heard of Chalmers' "expulsive power of a new affection;" he counts it as scientific as it is evangelical. He has heard of St. Paul's recommendation to the Ephesians not be drunk with wine, but to be filled with the Spirit.

—*The Young Men of India.*

Spiritual Hosts of Wickedness 368

Eph. 6:11, 12. Prof. Rollin H. Walker, of Ohio Wesleyan University, repeats something he heard Prof. James Denney say in his class-room. He says: "It was on my first visit to Glasgow in 1900. The class was reading Ephesians, and had come to the passage in 6:11,12. 'This language,' said Professor Denney, 'seems unnatural to us, but the heart of what Paul is saying here is eternally true, namely, that we are striving against evil not on the scale of flesh and blood, but on the scale of the universe, and the man who does not have a sense of the mysterious power of evil in the world is a man who betrays himself as being in more or less equilibrium with it. Let a man really do any very great damage to the forces of evil in society, as did Martin Luther, for instance, and he always gets a painful sense of its subtle and terrible power. It is as though he were checkmated by a cunning strategist.'"

Foot-Gear 369

Eph. 6:15. The ancient Roman soldiers had spikes in their sandals so that they might stand steadfastly. Many an army has been worsted because of the faultiness of its foot-gear. "Stand, therefore . . . having your feet shod with the preparation of the gospel of peace."

—*Christian Endeavor World.*

The Sword of the Spirit 370

Eph. 6:17. The late Major Whittle encountered a very clever sceptic in a tramcar. "I am no hand at an argument," he said, "so I lifted up my heart in prayer to God that he would help me. Soon the sceptic said something, and I answered him with a text. He said, 'I wish you would put away that Bible, then I could talk to you.' I answered him with another text. Then he produced some other argument, and I gave him another text. Again he said, 'Put that Bible down, and talk sensibly.' But no, I knew my strength, and so I answered him again with a text. Then there was a solemn silence, and soon he rose and left the car." Let us use the Bible, and God will give us his blessing, and we shall have the victory.

Philippians

The Fellowship of His Sufferings 371

Phil. 3:10. Man Heungle was a fourteen-year-

old Korean boy, considered rather slow and dull. But the dreaded typhus fever visited his home. One after another, his mother and sister-in-law and the two younger children came down with the fever.

Man Heungle took charge of affairs. He carried out the instructions of the missionary in regard to the care of the sick ones, cooked the rice, took care of the two younger children, and did all in such an efficient way that the eyes of his hitherto unappreciative friends were opened to his worth.

The following Christmas the Epworth League boys got up a Christmas celebration, to which the missionaries of the station were invited. First there were singing and prayer. Then every boy in the room told how happy they were in celebrating the birthday of the Saviour, and how much better it was than the old heathen celebration of the New Year, which it had supplanted.

Finally Man Heungle gave his testimony. He said, "Yes, the birthday of Jesus is a very glad time, and I, too, am happy today. But, yet, with the joy there is one thought that makes me very sad. It was good for us that Jesus came to the world, but when I think that on this day he had to leave his beautiful home in heaven and come to earth and endure all its trials and sufferings, my heart grieves for him very much." Dear, sym-

pathizing heart. What the great Apostle Paul had reached out to know—the fellowship of His suffering—had become the spiritual heritage of this slow-moving Korean lad.

—*Korean Mission Field.*

Not Our Vile Body 372

Phil. 3:21. When Archbishop Whately was dying his chaplain quoted the words of Philipians, "We look for the Saviour . . . who shall change our vile body." The dying man objected to the rendering and had it read to him again as found in the Revised Version—"the body of our humiliation." "That is right," said the Archbishop. "There is nothing vile which God has made."

How He Could Do It 373

Phil. 4:13. "I wish I could run this world," cried a small boy, playing under my window at a summer resort. "Oh, oh, oh!" jeered his companions, "just hear Walter brag. You just couldn't do it, a big world like this, all yourself." "Oh, I'd get God to help do the hard part," cries Walter. So boasted Paul, with his "I can do all things," but adding the explanation, "through Christ which strengtheneth me."

—*S. S. Times.*

Illustrations from Life

REV. JOHN F. COWAN, D. D., San Diego, Cal.

Giving the Child the Best Grandparents 374

2 Tim. 1:5. Near Rochester, N. Y., and in other sections of the country, farm after farm is given up to the garden-seed industry. Millions of tons of pedigreed seed, says *The Mentor*, are produced. Cargoes of them go abroad, though American fields and gardens take most of the crop. A hundred-acre field in California is devoted to a single variety of radish. Enough nasturtium seed is grown in Washington, Oregon, and California to plant a row across the continent. Two thousand acres in one tract in California raise nothing but sweet-pea seed. Headed by Luther Burbank, the army of American seed-growers seems to have taken the slogan: "Give the plants of the next generation the best possible grandfather!" We might letter that on our churches, changing "plant" to "child."

What Is a Name Worth? 375

Prov. 22:1. A salesman's bulletin states that the board of directors of the California Fruit Growers' Association have admitted that the seven-letter name, "Sunkist," is worth \$10,000,000 to the fruit growers of Southern California. The Regal Shoe Company has estimated that its brand is worth \$2,500,000. Cluett, Peabody & Co., count their "arrow" trade mark worth \$54,000,000. Yet the names of Washington, Lincoln, Luther, Spurgeon, Phillips Brooks are worth infinitely more than any commercial trade mark to civilization. Your good name may be worth more to your children, to your community, than Rockefeller's millions.

Dollars That Back the Bible 376

Psa. 119:169. There's a banker in Hereford, Texas, who is investing some of his money in getting the Bible taught in the public schools. He sent to the Moody Bible Institute for two teachers and, cooperating with the school officials, a plan was worked out. In the high school, where the Bible study is elective, there are two fifty-five-minute periods a week. Out of a total attendance of 250, sixty-five are enrolled in these classes. In the grammar schools there are two twenty-minute Bible periods a week which all students are required to attend. Everything is in story form, and made interesting. The children are stimulated to continue the studies at home, and secure the cooperation of parents. After Mr. Parker had supported the work for a year it became so popular that the churches shouldered the work. The Superintendent of Schools notices an improvement in the discipline of the children and declares he would never superintend schools again without the Bible in them.

Shortest Route to Results 377

Luke 16:8. Many a church hampers its Sunday School work with meager financial support and poor equipment, on the plea that it cannot afford to do more. Yet statistics show that 75% of the additions to the churches come through the Sunday School, and 90% of the ministers. The D. L. & W. Railroad built a viaduct near Scranton, Pa., a few years ago, that cost \$12,000,000, just to reduce the running time between New York

and Buffalo twenty minutes. The money was considered by the stockholders well spent, because it enabled the road to do its work more efficiently.

The False Double Standard of Virtue 378

Exodus 20:14. An English chaplain tells of meeting on a channel steamer an officer with whom he became intimate. The officer confided that he was going home to shoot his wife. The clergyman, shocked, asked his reason. The answer was: "While I have been away fighting, she has been unfaithful to me, and acknowledges it." The clergyman looked him in the eye and demanded: "Can you cross your heart and say that you have not been unfaithful to her?" "No, I cannot say that," was the reply; "but that is a very different matter." And because so many people think that way, we have plays and fiction, and actual human tragedies, in which the woman is disgraced while her paramour draws millions as a movie star, or holds high business or political office, and is received into good society.

People Before Property 379

Matt. 12:12. Roger Babson says that we must reverse the established order, by placing humanity above money. "I went into one of the largest banks with some securities. Marching up and down in front of the bank were soldiers with rifles.

A negro porter sat within the door with a belt of cartridges around him. Everything was guarded as if this were the most sacred spot in America. On my way home I saw a group of people on the sidewalk. I learned that a family was being evicted from its home. The landlord had put up the price of rent and they were thrown out upon the street—a mother with several children, and old grandmother. As I sat in my office, for the first time I momentarily caught the revolutionist's point of view—that this government is organized to protect property rather than people."

Why He Always Kissed Babies 380

Mal. 4:6; Luke 1:17. The President of Brazil, while a candidate, was twitted by his political antagonists with catering to sentiment because he kissed a baby in its mother's arms. Later he said to a newspaper reporter, "I'll tell you why I kiss babies. I think of a fatherless and motherless boy of whom, at five years of age, a generous republic took charge. It gave him an education. This boy became a doctor of laws, and today he is president-elect of this country; for I was that boy, and that is why I always kiss babies—they are the potential men and women. The one whom I kissed in its mother's arms may be a future Messiah of his country, in some political crisis or humanitarian issue."

Cut Gems—Truth Made Luminous

Duty of Confessing Christ—For Your Evangelistic Service

The Scripture Saith 381

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed." Rom. 10:9-11.

"Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.

"Whosoever shall confess that Jesus is the Son of God dwelleth in him, and he in God." 1 John 4:15. "Let me not be ashamed of my hope." Psal. 119:116.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33.

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." John 12:42, 43.

"These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore

said his parents, He is of age, ask him." John 9:22, 23.

Take Down My Name 382

1 Cor. 2:9. About the year 280, a number of Christians were sentenced to be tortured in a public place by order of the heathen emperor Maximianus. Among the emperor's soldiers who stood by there was a young officer by the name of Adriannus, twenty-eight years of age. He stood there wrapt in deep thoughts, whilst his look was fixed upon the Christian martyrs. All at once he quickly stepped up to them and said, "I beseech you by the God whom you worship that you tell me who gives you this strength and joy in the midst of your sufferings." The martyrs replied, "Our dear Lord Jesus Christ, in whom we believe." "And what is the end of all your tortures?" asked the young officer. The martyrs said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit." 1 Cor. 2:9, 10. When the young officer had heard this answer, he stepped up to the heathen judges and said, "Take down my name; I also am a Christian!"

The emperor, having heard of this incident, ordered Adriannus to be thrown into prison. Here he was more fully instructed in the Christian faith by his fellow-prisoners and strengthened in his love to the Saviour. All the great tortures which

he had to suffer at the hands of the heathen could not make him deny his faith. Amid his sufferings he died a noble martyr's death and entered the joy of his Lord whom he so nobly confessed.

Love-Prompted Confession 383

A soldier asked the surgeon who, on the field of battle, bound up his wounds, to tell him his name. He replied, "Oh! never mind about that." "But," said the man, "I want to tell my wife and children who it was that saved me." When Christ comes to us, binding up our broken hearts, healing our wounded spirits and saving our dying souls, do you not think it is as little as we can do to tell others what he has done for us? Love to Christ and gratitude for our salvation ought to lead us to confess him promptly and everywhere.

The Living Banner 384

At a grand encampment of the Grand Army of the Republic two thousand children of the public schools were dressed in red, white and blue caps, toques and other garments in such a way that, when massed together and deployed, they formed a living representation of the stars and stripes. Marshalled upon a slope, the veterans of the Grand Army, as they passed on parade, saw and saluted with the singing of the "Star-Spangled Banner" this copy of the flag for which they had fought, made up of the very flesh and blood of a rising generation. This was to them not only an impressive spectacle, but a significant emblem. The boys and girls and men and women who accept and confess Christ form a living banner—the true banner of the cross.

Confess Because of Gratitude 385

It is told of one of the children in a New York hospital who had been under the care of one nurse for a long time that when the little fellow found out that he was to go home cured he put his arm around the neck of the nurse and said softly in her ear:

"My mamma will never hear the last of you."

Let us confess Christ out of gratitude for his saving work for us.

Confession Solidifies Faith 386

Jesus requires confession of his disciples today, because only confession can at once test and solidify their faith. Confession does other good things, no doubt. It honors Jesus; it is a witness to those that do not trust him; it arrays the confessors on the right side, where their influence is counted for their Saviour. But it does these last only on condition of doing the first. A wavering, unintelligent faith neither honors the Christ nor persuades others to trust him. In Paul's phrase, one must know whom he believes. And knowledge, like its ensuing faith, must be confirmed by confession.—*Sunday School Times*.

Keep the Colors Up 387

In the battle of life many a one falls because he cannot see the colors; because there is no one near to re-enforce his failing courage; no one whose

clear, strong convictions make the truth seem truer and right more righteous and Jesus Christ more real. He who tries to serve Christ secretly is robbing the world of a certain kind of influence which it sadly needs.

Besides this he robs himself of the joy which invariably comes to those who do their duty. As a rule the Holy Spirit does not witness in our hearts that we are the children of God until we confess to the world that we have accepted Christ as our Saviour. "He that hath My commandments and keepeth them . . . I will manifest myself to him," John 14:21.

The Actress and Her Song 388

Rev. C. M. Southgate relates the following in the "Monday Club Sermons:" An English actress passing along a street one day, heard singing. She looked in at an open door upon a little prayer meeting, and caught the words:

"Depth of mercy! can there be
Mercy still reserved for me?"

She entered, listened awhile, then went away, but the hymn went with her. She became a Christian, and determined to leave the stage, but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing there, with clasped hands and streaming eyes, she sang

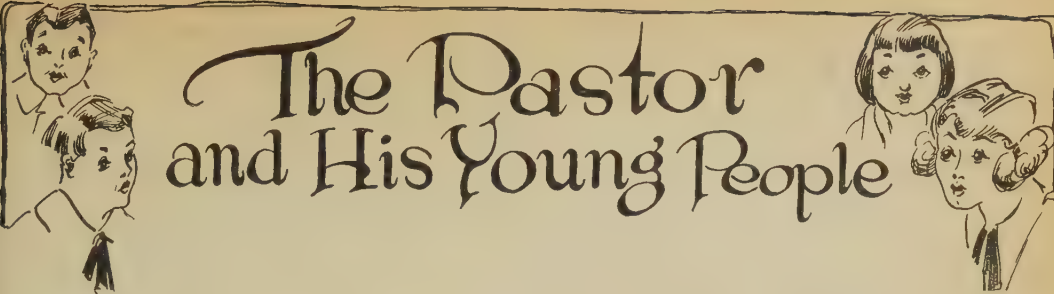
"Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,
Me, the chief of sinners, spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.

Hiding Her Light 389

A young lady in a fashionable home had been brought to Christ, and had been enabled for some years, amid much opposition, to faithfully witness for him. She was invited to visit friends whom she had never seen and who knew but little of her. She resolved that while there she would not openly speak of her Saviour. Her visit passed away; and, not happily to herself, she was enabled to keep her resolution. Upon the day of her leaving for home a most attractive and accomplished lady, a fashionable woman of society, while walking alone with her, suddenly asked her: "Where is your sister, and why did she not come here? I mean your religious sister, the one who is known as the 'religious Miss J.'" It was because I heard that she was to be here that I accepted an invitation to come and spend the holiday. I am tired of the empty, unsatisfying life I am leading, and have longed to talk with a real Christian."

With shame and confusion the faithless witness was obliged to confess she had no sister; that she was the one who had been sometimes called the "religious Miss J.," and that cowardice had led her to hide her light.



The Pastor and His Young People

SOLDIERS OF THE CROSS: PROMOTED

Samuel Fallows
James M. Thoburn
James Hastings
Lyman Abbott
John Wanamaker
Wilbur F. Crafts

BOOKS FOR THE MINISTER TO RECOMMEND TO HIS YOUTH

India Beloved of Heaven. By Brenton Thoburn Badley, Oscar McMillan Buck and James Jay Kingham. Abingdon Press, New York.

The Prodigal Son Ten Years Later, by John Andrew Holmes. Pilgrim Press, Boston or Chicago.

The first book is a collection of charming stories of India. One was read to a Sunday School class of young people and a young man straight way proposed that they build a little church for a village congregation in India, as somebody in the story did. And the money was straightway sent to the Missionary Society.

Another story was read to a social and literary society of ladies, and a half-dozen or more at once purchased the book.

The second book shows that prodigal sons lose something in the far country which they cannot regain.

SOLDIERS OF THE CROSS

The youth of today thinks that the rewards of honor and fame go to scientists, merchants, politicians, etc., and that ministers, and churchmen generally, are comparatively unknown. He may have discovered that millionaires are not now spoken of with the respect that they once commanded, unless they possess something more than money.

Of course, world-wide fame comes only to a very few men in any class or profession. Still the fact that it comes at all to any one is an incentive all the line. Possibilities are always inspiring.

During the last few months of 1922, six distinguished churchmen have died, known to church people and to those of the intellectual class wherever the English language is spoken. There were two bishops, two editors and writers, one reformer and one merchant—five ministers and one layman. And the layman comes into this class not because of his wealth, not especially

because of princely benefactions, but because of his Christian character, because of his everyday untiring devotion to the Christian church, to his own local church.

Samuel W. Fallows, bishop of the Reformed Episcopal Church, was widely known for many reasons, but perhaps his distinguishing characteristic was patriotism. He served as an officer in our Civil War and was deeply interested in the soldiers of the World War. He stands for Christian patriotism.

James M. Thoburn was Missionary Bishop in India. Now that the General Conference has abolished that office, we would say in the parlance of today, a Methodist Episcopal bishop assigned to India for this quadrennium. A wonderful man! A mystic and a shrewd practical administrator of church affairs. If you are not a Methodist ask your nearest Methodist brother in the pastorate for some information concerning him. One incident is found on another page of this magazine, and one in last month's issue.

James Hastings was a Christian scholar of Aberdeen, Scotland, editor of *The Expository Times* for over thirty years, and editor of more than fifty volumes of Biblical dictionaries and religious encyclopedias, etc. His lifework was to make the research and study of scholars available to the ordinary minister.

Let me quote a few opinions of his contemporaries.

Bishop Herbert E. Ryle says: Few men have rendered such important service to the cause of Biblical studies. I feel intense gratitude to him for the magnificent service which his editorial work has been the means of rendering to the knowledge and study of Holy Scripture.

He was a prince of editors. But he was a great deal more than that: he was a devoted servant of Christ, and a man inspired with an unquenchable love of the Word of God.

Prof. W. A. Curtis, Edinburgh University, says: Measured by any standard of accomplishment, he has achieved a work of theological education without parallel in the history of our race and language.

No one knew better than he the danger besetting all such publications, the thinness of the line between labor-saving and idleness-promoting. I think he would have urged that since nobody questioned the timeliness of his service to the scholar's equipment through his dictionary work, nobody need grudge to the preacher a correspond-

ing service. Not every study is a Newcastle requiring no fuel import. He intended that the aids he offered to the pulpit should be used as incentives and examples, stimulating personal thought and similar research.

Prof. H. R. Mackintosh, New College, Edinburgh, writes: The modern Bible-reader probably owes more to Dr. Hastings than to any other one scholar of our generation. To some people the Bible is a warehouse of texts; to others a literature on which as critics they may impose their own dictatorial formulae; to him it was the recorded converse of God with man. One principle which controlled all Dr. Hastings' work was this; that the truth about anything in the Bible, scientifically ascertained, was more interesting by far, as well as more edifying, than the most venerable but inaccurate opinions. Hence in magazine and dictionary he set himself first and last, to bring out the sense of Scripture.

And here is what Dr. Hastings said of his own aim. It is the opening paragraph of the preface to his first dictionary:

"Give heed to . . . teaching." Perhaps the Church of Christ has never given sufficient heed to teaching since the earliest and happiest days. In our own day the importance of teaching, or, as we sometimes call it, expository preaching, has been pressed home through causes that are various yet never accidental; and it is probable that in the near future more heed will be given by the Church to teaching than has ever been given before.

Lyman Abbott is another editor-preacher whose departure has caused universal regret and comment by editors of high-class periodicals in both England and America.

There will be plenty of information about him in the weeklies and monthlies of last autumn.

John Wanamaker was a merchant in Philadelphia and New York. He was also superintendent of the Bethany Presbyterian Sunday School in Philadelphia, which he had founded. When Postmaster-General under President Harrison, he journeyed from Washington to Philadelphia each Saturday night to attend his Sunday School the next morning.

On the cornerstone of his Philadelphia store are cut these words: Let those who follow me continue to build with the plumb of Honor, the level of Truth, and the square of Integrity, Education, Courtesy and Mutuality.—*John Wanamaker.*

Wilbur F. Crafts departed from earth just as the year was slipping off into eternity. He was a reformer who had accomplished much. He had been active in securing many laws for the welfare of the community. He fought valiantly for prohibition.

Note that these men were all men of over "three score and ten;" four of them well beyond four score. And then recall the psalmist's promise: "With long life wilt thou satisfy him."

These men all had a nation-wide reputation, some of them had a world-wide fame, and every time it is based upon their Christian character or achievements. They have been honored and

praised by editors of religious weeklies and of city dailies. The good soldier of Jesus Christ receives his crown in the next world; he also receives his meed of praise and honor in this world.

These things should be impressed on the minds of the youth of the church.

This list might be the basis of a union social among the young people's societies of a town or a city neighborhood group. The list is inclusive—Bishop Fallows was of the Reformed Episcopal Church, Bishop Thoburn a Methodist, Dr. Hastings Scotch Presbyterian, Dr. Abbott a Congregationalist, Dr. Crafts and Mr. Wanamaker, Presbyterians, U. S. A.

The pastor would have to talk on Dr. Hastings. Emphasize the fact that back of the pastor an army of scholars is continually working to give him knowledge to provide him with material for sermons and addresses to increase his efficiency. The pastor is not an isolated individual. He has the resources of the Christian Church behind him.

A Story To Tell in Sunday School

THE BAKED BIBLE

Several hundred years ago the people of Bohemia were forbidden to possess or to read the Bible. An edict was issued by the Emperor of Austria, to which country Bohemia then belonged, declaring that the nation was Roman Catholic, and commanding all people to obey the rules of that church. And the priests forbade the common people to possess a Bible. But many of them did own one and they refused to give them up. So the priests sent out soldiers to search the houses and seize the Bibles. When the people of any village heard that the soldiers were coming to their locality, they made haste to hide their Bibles in some secret place. So although the soldiers searched the house thoroughly and roughly, yet many Bibles were not found. Often boys and girls were given the task of watching and reporting the approach of the soldiers to their homes. And so faithful and so shrewd were these children that the soldiers could not make them tell where the sacred book was to be found.

One day the report came to a house, "The soldiers are coming here!" There was only a young girl there and she was kneading dough for bread. On hearing the breathless whisper of the sentinel, the quick-witted girl spread out her dough, placed the Bible in the center and quickly doubled the dough over it, put it into a big pan and slipped it into the oven.

When the soldiers arrived a few minutes later, the girl met them at the door, and in answer to their demand for the Bible calmly told them to search and see if there was one in the house. They looked in every corner of the cottage, but found no Bible. If they opened the stove door

they only saw a large load of bread rising in the oven.

Years afterward the grandson of the heroine of this story emigrated to America and settled in northwestern Ohio. He brought with him the Bible which his grandmother had saved from the

soldiers. It has been carefully kept as a relic of days which, fortunately, are no more. What would you do if some policemen should come to your home and demand every Bible that you had in the house?

THE HOMILETIC YEAR — March

PALM SUNDAY GOOD FRIDAY EASTER

PALM SUNDAY

The Kingship of Christ 390

"He hath on his vesture and on his thigh a name written, *King of Kings and Lord of Lords.*" Rev. 19:16.

Palm Sunday is the day of kingship—the kingship of Christ. Isaiah gives us the promise of a coming Christ. John the Baptist proclaims an approaching Christ. Paul preaches the gospel of a Christ crucified. John gives us the vision of Christ enthroned.

I. Who is this royal conqueror? As we see him in the manger at Bethlehem, or as a child in the temple, or at his baptism at the Jordan, or on the cross, he seems not particularly kingly.

II. Where is his throne? Where lies his kingdom? We must remember the greatest kings have been uncrowned, and their kingdoms have been invisible.

III. Were they disappointed, were they misled, were they false prophets—those who predicted that when Jesus came, he should come as a king? There was a psalmist who declared concerning the Messiah, "A scepter of righteousness is the scepter of Thy kingdom." David knew how small a thing is political kingship. And he knew by so much as he had spiritual elevation, how incomparably greater is royalty of intellect and character. John says that the kingly Christ shall serve as well as save.

IV. Phases of his royalty. There may be more appealing phases of the life of Christ, but nothing is more admirable than his self-control. Self-control and courage may be merely passive, but goodness must be active. It is constructive in its nature. Benevolence is a flowing stream. Kingship is a matter of power and there is no power so like omnipotence as the power of goodness at work.—Rev. Charles Carroll Albertson, D.D.

Thy King Cometh 391

I have never been able to understand Palm Sunday. I think we have made too much of the palms. I mean that the day of the palms was also the day of Christ's lamentation over the city which welcomed him with palms; it was the day on which he drove the hucksters from his Father's house. I wonder if any painter ever caught the look that was on Jesus' face as he entered the holy city to the acclaims of the multitude. None knew better than he that Jerusalem did not want him; would not have him; would kill him before the week was done. Palms on Sunday; the cross on

Friday—all the gifts of the same city. Jerusalem was not ready for her King; not for such a King as he. Is any modern city ready? "Behold thy King cometh," but what of the welcome?—Rev. George Clark Peck.

Coming of Earthly Kings 392

To appreciate the scene contrast the coming of earthly kings, with their heralds and messengers, their pomp and ceremony, their golden banners, their great calvacades, their retinues and guards, their clearing and preparing of the roads and camping places, with the coming of one rugged messenger, clothed in his camel's hair coat and leathern girdle, from the wilderness east of Jordan, crying for a preparation of the heart by the low door of repentance and baptism for the remission of sins, with the promise of the Spirit of God. Then contrast the "arrival" with its noise and confusion, with the quiet scene at the Jordan, the dove and the voice.

Sunday to Friday—a Change 393

From one point of view the effect of this incident was disappointing. Jesus' triumphal symbolical entry into the holy city as the King of the new Kingdom of heaven took place on what we call Sunday (the first day of the Jewish week). On the Thursday night following Jesus was arrested. On Friday he was tried. When Pilate appealed to the people as against the priests and rulers in his effort to save Jesus the same voices that had cried, "Hosanna!" on Sunday called out, "Crucify him!" on Friday.

Christ As King 394

Why is Christ a democratic king? How does Christ exercise kingship today? Is there any danger now that Christ may be viewed and treated as an earthly king? Has he reached the limit of his power on earth? What sort of warfare is he waging against his enemies? Who are his enemies? How may his followers help him extend his kingdom?

Under Orders 395

"And the disciples went and did as Jesus commanded them." Matt. 21:6.

A Christian is simply a soldier under orders. He goes or stands as his commander directs. President Lincoln once held a council of his cabinet, in a dark period of the war, in order to consult with them as to the best policy. Admiral

Farragut was a guest; and he said to a friend, "It is a relief to be a soldier; he simply obeys orders. I am waiting to be told what to do, and then I will do it."

Blindness of the Ruling Class 396

The most complete failure to accept the Son of God does not lie at the door of the ignorant multitudes. It lies as a heavy indictment upon the ruling class—the educated, the leaders of church and society. All they could see was their prerogatives invaded. All their anxiety was for the existing order, even Roman rule. "The chief priests therefore and the Pharisees gathered a council and said, What do we? for this man doeth many signs. If we let him alone all men will believe in him, and the Romans will come and take away both our place and our nation."

In time of crisis the religious elect do not see! Think of the high authorities of the Church of England finding time in a war year of sacrifice and darkness to censure Canon Henson for preaching in a Congregational church!

Palm Sunday Lesson 397

"The disciples went, and did even as Jesus appointed them." Matt. 21:6. A little fellow in the slum section of a large city was induced to attend a mission Sunday School, and by and by became a Christian. He seemed quite bright and settled in his new Christian faith and life, but some one, surely in a thoughtless mood, tried to test or shake his simple faith in God, asking him, "If God loves you, why doesn't he take better care of you?" Why doesn't he tell some one to send you warm shoes and some coal and better food?" The little fellow thought a moment, then with tears starting in his eyes, said, "I guess he does tell somebody, but somebody forgets." Without knowing it, the boy touched the sore point in the church's history I wonder if it is the sore point with you or me.

Palm Sunday and Kingship 398

Every action of Jesus upon that day was deliberately planned to be in keeping with the popular conception of the king of Israel. His riding upon an unused colt, Zech. 9:19, his acceptance of the garments of the disciples as trappings for his ass, his acquiescence in the homage of the crowd, who in true oriental fashion laid their garments in the way that he might ride over them, constituted a proclamation to the inhabitants that he came as king. And the people rejoiced with a heartfelt joy before the Lord in the advent of their Messiah.

In the heart of our Saviour there was a mingling of joy and grief. He too rejoiced in their celebration, because he knew that it was good, so far as it went. He was indeed all that they thought him to be. Especially the homage of the little children touched him to the heart; it was so pure, so spontaneous, Matt. 21:15, 16. These hosannas are not of the earth alone, they are also of highest heaven. They are like to the song of the angels over the birth in Bethlehem.

A New Kind of King 399

The meaning of the popular demonstration was plain, both from the palm branches, signs of victory and rejoicing, and from the chant, which is in part taken from Psalm 118. The Messianic application of that quotation is made unmistakable by the addition, "even the King of Israel." In the Psalm, "he that cometh in the name of Jehovah," means the worshipper drawing near to the temple, but the added words divert the expression to Jesus, hail him as the King, and invoke him as "Saviour." Little did that shouting crowd understand what sort of a Saviour he was. Deliverance from Rome was what they were thinking of.

We must think what gross, unspiritual notions of the Messiah they had and then we are prepared to feel how strangely unlike his whole past conduct Jesus' action now was. He had shrunk from crowds and their impure enthusiasm; he had slipped away into solitude when they wished to come by force to make him a king, and had in every possible way sought to avoid publicity and the rousing of popular excitement. Now he deliberately sets himself to intensify it. His choice of an ass on which to ride into Jerusalem was, and would be seen by many to be a plain appropriation to himself of a very distinct Messianic prophecy, and must have raised the heat of the crowd by many degrees. One can fancy the roar of acclaim which hailed him when he met the multitude, and the wild emotion with which they strewed his path with garments hastily drawn off and cast before him.

Why did he thus contradict all his past, and court the smoky enthusiasm which he had hitherto damped? Because he knew that "his hour" had come, and that the cross was at hand, and he desired to bring it as speedily as might be, and thus to shorten the suffering that he would not avoid, and to finish the work which he was eager to complete. The impatience, as we might almost call it, which had marked him on all that last journey, reached its height now, and may indicate to us for our sympathy and gratitude both his human longing to get the dark hour over and his fixed willingness to die for us.—Alexander MxLaren, D.D.

GOOD FRIDAY

Suggestive Texts and Themes 400

The Word of Intercession: "Father, forgive them; for they know not what they do." Luke 23:34.

The Word of Pardon: "Today shalt thou be with me in Paradise." Luke 23:43.

The Word of Care: "Woman, behold, thy son! . . . Behold, thy mother!" John 19:26, 27.

The Word of Loneliness: "My God, my God, why hast thou forsaken me?" Mark 15:34; Matt. 27:46.

The Word of Need: "I thirst." John 19:28.

The Word of Victory: "It is finished." John 19:30.

The Word of Trust: "Father, into thy hands I commend my spirit." Luke 23:46.

Not By Proxy 401

An old legionary asked Augustus to assist him in a cause which was about to be tried. Augustus

deputed one of his friends to speak for the veteran. But the latter repudiated the vicarious patron: "It was not by proxy that I fought for you at the battle of Actium," was the message sent to the emperor. Augustus acknowledged the obligation, and pleaded the cause in person. It was not by proxy that the Captain of our salvation met our enemy and his, and it is not by proxy that he pleads our cause in heaven.

Dying for Others

Christ died that others might live. 402

Just near the town of Santos, Brazil, in a deep part of the river, the traveler sees the masts of three ships, and when he asks why three vessels are sunk out there this is the true story told: "Years ago, when yellow fever was all over the town of Santos, and people dying in all parts of it, and everybody felt and was told that the fever was so great that the whole town would perish, some of the sick ones conceived the idea of giving their lives for their brethren. Word was passed around that all who loved their town and neighbors, and were sick of yellow fever, should volunteer their lives, so that the healthy should live, and three shiploads put out into the broad river and sunk themselves for others to live. The authorities drained the town, isolated the few cases left, and Santos today is one of the healthiest towns in Brazil."—*Heard in Santos.*

Why Christ Came 403

Why did Christ come from Heaven to earth? Why did he live on earth as a man? People who do not know what the Gospel is say that he came to show us how God would have men live. God's Word says something different. It is true that Christ showed us, in his earthly lifetime, how men ought to live. But if that had been all that he did on earth the world would have been more hopeless than before. Christ came not primarily to live, but to die. Unless he had died, none other of the human race could ever have lived; both the first death and the second death would have held forever their awful supremacy over mankind. Principal Forsyth has a back-ground of the atonement. The real Incarnation lay, not in Christ being made flesh, but in being made sin." He "who knew no sin," having been "made to be sin on our behalf," accepted the full "wages of sin," which is death, "that we might become the righteousness of God in him." The mockery flung at him as he hung on the cross is our glory: because he saved others, himself he could not save. God did his uttermost in the death of Christ; those who reject that death in their behalf are beyond even the power of God to save.

"It Is Finished" 404

The first recorded words of Jesus were: "I must be about my Father's business." His last words on the cross, "It is finished." Enthroned at the Father's right hand, he has taken us into partnership in the business of carrying the news of this completed work of redemption to the ends of the earth. When the Lord himself shall descend from

heaven with a shout, may not this shout be again the words of the cross, this time in final triumph: "It is finished!" Amen! Come, Lord Jesus!

The Scourging 405

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post, and a soldier was scourging him. He saw the whip in the soldier's hand with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulder of Jesus, the dreamer shuddered when he saw the marks and blood-stains it left behind. And when the soldier raised his hand to strike again the dreamer rushed forward intending to stop him. As he did so the soldier turned round and the dreamer recognized—himself! We often think how cruel those men must have been who scourged and crucified Jesus. But remember that whenever we do wrong we, too, cause the heart of Jesus to bleed with sorrow and pain.

Not Yet Harvested 406

Christ has not yet seen of the travail of his soul and become satisfied. Let us bear this in mind as we celebrate Good Friday.

Some years ago, when Bishop Thoburn stated that the converts to Christianity in India approximated a million, a friend approached him and enthusiastically said, "That is glorious news, at that rate India will soon be saved." The Bishop looked upon him in pity, as he saw how little he appreciated the vastness of the India field, and said, "Suppose that after today no more children were born in India, and that all that are now living there were to remain alive until they could be won to Christ. At the rate of a million a year, how long do you think it would take to reach the last one?" The friend would not venture even a guess. "Three hundred years!" said the Bishop.

What Will You Do With Jesus? 407

"He that is not with me is against me." Matt. 12:30.

Neutrality is impossible in the Kingdom of God. Every one is for or against Christ. Formally washing his hands, as Pilate did, in public, does not cleanse away the accursed spot of guilt on the soul. Many today crucify Christ afresh by scattering abroad with sinners, even though they have strong desires to be accounted among his followers. There can be only two choices, two classes, the Lord's side and Satan's.

Jesus is on the hands of every human being for decision. "What will you do with him?" is the chief question that can come to a human being. You will receive him or reject him, without opportunity to shuffle off responsibility by saying: "Go thy way for this time; I will send for you when I need you."

There comes a time when the heart is hardened past feeling by continued refusal. It is then one may cry, "Stay, thou insulted spirit, stay, Nor take thine everlasting flight!" But, behold, the grieved God is gone, when, after long continued

knockings the door of the soul has remained closed.

What we do with Jesus will decide what he will do with us. We are choosing Satan, the enemy of mankind, or the One who was wounded for our transgressions, bruised for our iniquities, by whose stripes we are healed.—*Rev. E. W. Caswell.*

EASTER

Blessed Second Thought: He Arose Again 408

A gentleman in one of our great cities stood looking at a picture in a store window. It was a picture of the crucifixion of Jesus. Suddenly he became aware that a street boy was standing at his side. "That's Jesus," said the boy. The man made no reply, and the boy continued, "Them's Roman soldiers," and, after a moment, "They killed him." "Where did you learn that?" said the man. "In a little mission Sunday School around the corner," was the reply.

The man turned and walked thoughtfully down the street. He had not gone far when he heard a youthful voice crying, "Say, mister! Say, mister!" The gentleman turned to see his friend of the street hurrying toward him. "Say, mister," said the boy. "I wanted to tell you that he rose again."

Blessed second thought! That message which was nearly forgotten by the boy, is the message which has been coming down through the ages. It is a message of Easter this year and every year, a message of the eternal triumph of life over death, a triumph which is being continually reenforced in the life of the Christian. He rose again.

"Lift your glad voices in triumph on high,

For Jesus hath risen, and man cannot die:

Vain were the terrors that gathered around him,
And short the dominion of death and the grave."

The Crowning Miracle 409

"Now is Christ risen from the dead." 1 Cor. 15:20.

It was many years after the resurrection had been accomplished as a fact that Paul wrote these words, and yet he speaks of it in the present tense. And this is the right way for Christian minds to think of this crowning miracle of their faith.

I. We do not worship a dead Christ nor one whose victory over death has become merely a fact of history. His resurrection is fresher and has for us a more vitalizing interest than the happenings of yesterday, of which we read in today's newspaper.

II. We worship a risen Christ whose resurrection is for us a glorious fact of the present tense. He is now risen from the dead, and in the firm security of that dynamic fact we shall rise also.—*E. W. Caswell, D.D.*

The Power of His Resurrection 410

"That I may know him and the power of his resurrection." Phil. 3:10.

It is doubtful if Paul ever saw Jesus in the flesh. He speaks of the desire to know him, the purpose and the expectation. Paul thought of Jesus as still alive, and has excellent reason for this belief. Jesus had appeared to him and he came into the

Christian church as one born out of due time. This saying is not so strange, this purpose not so unusual, as the desire to know the power of his resurrection.

I. How can one who is alive know the power of any resurrection? Ah, we forget that Paul was even now dead. He had cut himself off from the old life, with all its ideas and ideals, quite as completely as if he had died and had been buried. The old self was dead.

II. But Paul is not the man to be content with mere negation. He would make his death to self and sin a birth to life that is life indeed. Even as Jesus' universal ministry began only after his death, Paul looks for an experience in his Christian life that shall be continual evidence of Christ's resurrection in him, and of his own resurrection in Christ. This, as we see it, is the obvious meaning of the words, "that I may know the power of his resurrection."

This is not the sole meaning, but it is the first meaning. Paul looks for proof of his new life in Christ in a certain daily experience. He will be satisfied with nothing less than demonstrable evidence that the life he now lives, he lives by the death of the Son of God.—*Rev. Charles Carroll Albertson, D.D.*

Life Out of Death

The valley of Chambra, in India, is rich in its fertility and beauty. The cause of all this fertility is a wonderful spring of water which flows from a hillside, and furnishes water for the irrigation of the whole valley, and for the use of the people who live there.

Once, says the legend, the valley was without water, and there was desolation everywhere. The plants and trees were all withering, and the people were dying of thirst. The Princess of the place took the sorrows of her subjects much to her heart. She consulted the oracle to learn how the constant curse of drought could be removed. The oracle said that if the princess of the land would die for the people, abundant water would be given. She hastened to give her life. Her grave was made and she was buried alive. Then forth from her tomb came a river which flowed down into the valley, restoring all languishing life in field and garden, and sending water to every door for the famishing people to drink. Ever since, the streams have continued to flow from the wonderful spring, carrying their precious benediction to every home.

This old heathen legend beautifully illustrates what Christ did. The world was perishing for want of the water of life; Jesus died and was buried, and from his cross and broken grave poured out the river of the water of life for the quenching of the world's thirst. Its streams run everywhere. Beauty blooms wherever they run. All the world's joy comes from the grave of our risen Lord. In this year of continued post-war sadness and distress and uncertainty we need this assurance, that life comes out of death. Our life comes out of Christ's death and resurrection. The world's life can come only from faith in and devotion to the crucified but risen Christ.

Wonderful Resurrection Simile 412

The most wonderful resurrection simile we have comes to us from one of Browning's poems. He tells us that man, housed in this body, is circumscribed like a lizard living in a rocky niche. But one day the chisel splits the rock. Behold, a thousand sights and sounds break in upon the lizard at that chisel's stroke. God shuts man temporarily in a body, like a lizard under a rock. The chisel stroke of death brings a thousand sights and sounds breaking in upon man. To refuse that chisel stroke? That were a foolish act, indeed! Rather let us turn our faces toward death crying eagerly, as Goethe did in his last hour, "Light! More light!"

May this Easter day put into our hearts and upon our lips that age-old, glad, marching song of the Church:

"Thus onward we move, and serve God above,
None guesseth how wondrous the journey will prove."

—S. S. Estley, D.D.

The Invitation of Closed Doors 413

"The first day of the week, when the doors were shut . . . Jesus came," John 20:19.

When the disciples locked the doors, Christ knew he was sure of a welcome. He could not get their ear on account of the din and confusion that came through the open doors. Closing the door to the world is opening the door to the Master. He is always passing by those doors that are wide open to all the frivolity and vanity of men; but wherever he finds the door shut to these things, he comes. Do not be afraid of shutting the door; it is the best invitation for the Master to enter.—*W. L. Goldsmith.*

His Greatest Surprise 414

An old man of ninety often said that he had had all the surprises in life he thought possible, and it would have to be a wonderful event now to make him enthusiastic. One day, after his ninety-first birthday, which fell on Easter Sunday, he was heard to shout out: "Christ is risen! He died for me, and now he's risen!" All his life the old man had ignored the Saviour, but quite suddenly the meaning of Easter was revealed to him, and he had his greatest surprise of all.—*Christian Herald.*

Symbol of the Resurrection 415

Some years ago I kept a marine aquarium. As I stood looking at it one summer day, I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as in mortal agony. With convulsive efforts, it bent its head to tail, now on this side, now on that, springing its circles with a force simply wonderful in a creature so small. I was stretching out my hands to remove it lest it should sink and die and pollute the clear waters, when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of

an open window. The impression made upon me was deep and overpowering. I learned that nature was everywhere hinting at the truth of the resurrection.—*Rev. Mr. Cox, in "The Resurrection"*

Many Infallible Proofs 416

When Dr. Nott, the famous president of Union College, Schenectady, N. Y., was pastor in Albany, he announced a series of sermons on the resurrection of Christ, which he preached on six successive Sundays. To his great surprise and gratification he noticed at every sermon the presence of a man, then one of the most conspicuous at the Capitol, Brockholst Livingston, eminent as a jurist, and confessedly at the head of the legal profession in the Empire State. The preacher quietly pursued his purpose, adduced proofs, answered objections, analyzed the chief priest's lying story, measured the evidence for honesty in the disciples, treating the entire narrative in the Gospels as if it were a case of intricate jurisprudence; and then he drew the conclusion and, true to his calling, sought to urge it instantly with all the power he possessed, upon his hearers, that the Christian religion was grounded in truth and had unalterable claims for acceptance upon every thinking man, and that if he neglected it he stood in jeopardy every hour.

At the close of the series Mr. Livingston lingered in the aisle to speak with the minister. He gracefully expressed his gratification at so luminous a treatment on the subject, and said in substance: "I am a lawyer and accustomed to such discussions, and I admit you have made out your case incontrovertibly; but," added the jurist, "this case demands a verdict. It cannot be left so. It is not merely an intellectual conflict you have been waging; it carries a world of life in its train, for if Jesus of Nazareth rose from the dead in Judea, then the religion he came to establish is true, and every man's duty is plain to accept its precepts and order his conduct by them."

That was the verdict which the clear-sighted, conscientious judgment of the lawyer rendered: he accepted it, and at once became a Christian and that too at a time when skepticism and infidelity were rampant.

Easter a Foundation Fact 417

I am looking at Pike's Peak this beautiful morning. It is in full view from my west window; is ten miles away and teaches me many valuable lessons. I am thinking of its solidity and permanence. It is fast rooted in the crust of the earth, and is a part of the everlasting hills.

Pike's Peak reminds me of the Resurrection of Christ, towering as this great truth does among the eternal verities. For what truth is so deeply rooted in nature and revelation as the marvelous truth with which we can not be too familiar, that "Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures," 1 Cor. 15:3-5. "Who was delivered for our offenses, and was raised again for our justification," Rom. 4:25. Is there a more towering, a

more stupendous, a more majestic truth, inclusive of all others, of the Eternal God himself?

The resurrection is rooted in the purpose of God, in the heart of Christ, in the history of the world.
—John Y. Ewart, D.D.

Easter Proof

418

The fact of the Christian religion is the proof that its Founder rose from the dead. The crucifixion had immersed the little band of believers in despair. Their Shepherd was gone. He died between malefactors. And of all the little group who pushed out and witnessed the death agonies of their Teacher and their Saviour, it might be said as the woman said in her awful loss: "They have taken away our Lord." The Shepherd was gone: the sheep were scattered, blinded, ruined. It was then that there came the Easter cry at the empty grave, "He is not here; he is risen as he said: God hath not suffered his Holy One to see corruption." Then, hear it, ye ages of humanity, then the religion of Jesus the Christ became a possibility—and it became an actuality.—*Religious Telescope*.

"Their Eyes Were Opened"

419

"No man's life is safe," says a recent writer, "unless there is something of the missionary spirit in it—the spirit of one who is sent, and behind whom there is a tremendous impulse. And no life is safe unless it has something of the martyr in it—the willingness to sacrifice and suffer for others. No man is free from the difficulty of his own task and its absorption, but he must overcome that limitation and find room for the burdens of the world. He must do it to save his own heart; he must do it to save the world; he must do it to be able to face the burden-bearing God, the Cross-bearing Christ."

When young Wilfred Grenfell, then serving as an interne in a London hospital, met Dwight L. Moody and heard him preach the unsearchable riches of Christ, he came to the conclusion, to use his own words, that "what little religion he possessed was a humbug." His eyes were opened to understand the Scriptures. He got a world vision which still abides in his heart and has borne rich fruit in his life of great usefulness among the fishermen of Labrador.

Resurrection of Body—of Soul

420

I believe in the resurrection of the body. I believe in the resurrection of the soul. Paul knew the power of the resurrection in his life before his body died. On the way to Damascus his soul awakened to a new life. From being a man of war and blood, of egotism and bigotry, he became a man of love and service, of unselfishness and breadth. He had thought and spoken against Jesus; and now he thought and spoke for him.

Fulan was a descendant of Mahomet, and therefore called in Persian, Sayyid. He was dissatisfied with his own belief, and he left home in Persia to go to Mecca, seeking the truth. He bought a book from a Jew; but he was not allowed to enter their synagogue. He bought the Gospel

of John for two cents. He was satisfied, and was baptized on Easter, 1920, in Kurweith, Arabia. His growth has been remarkable. He gives a burning testimony in the bazaars. He has been outlawed and denounced by his former sect. Though thus under sentence of death, he is fearless.

At a Labor Meeting in the shipyard of Bemer-ton, Dan Schulz spoke on Christ and the Church. A man wildly denounced Christ. A blacksmith of the Blacksmiths' Union rushed up to him and said, "I'll not have any man insult Christ. I have been like you for thirty-five years, but in this hall, while Mr. Schulz was speaking I decided for Christ. I'll stick up for him."

Elijah Cook was born in Lebanon, Syria, in 1860, and became a reckless smuggler. He accepted Christ at the age of forty, and his whole life was changed. At sixty he died among his Christian children, saying to them, "Always be on God's side."

Do you all know the power of the resurrection in your soul? This means the consciousness of God's presence, and fellowship with him through the Spirit. It means the wisdom to see the right and the power to overcome the wrong, in business, work, and recreation. This is the evidence that will convince the world. "Seek the things above."
—Rev. A. W. Lewis.

Beyond Earth Comes Heaven

421

Once I went up the winding staircase of Bunker Hill monument. Its great walls shut in the view on all sides. I could see only the bit of dusty floor at my feet and the cheerless walls that surrounded me. But as I climbed up the staircase there were windows here and there, and through these I looked out and caught glimpses of a very beautiful world outside—green fields, rich gardens, picturesque landscapes, streams flashing like silver in the sunshine, the sea yonder, and far away, on the other hand, the shadowy outlines of distant hills. How little, how dark and gloomy, seemed the close, narrow limits of the staircase as I looked out upon the illimitable view that stretched from the windows!

This earthly life, hemmed in as it is by its limitations and its narrow horizons, is like that tower—a little patch of dusty floor, with cheerless walls around it. But while we climb heavily and warily up its steep, dark stairway, there lies outside the thick walls a glorious world, reaching away into eternity, filled with the rarest things of God's love. And through the windows of revelation we get glimpses of the infinite sweep and stretch of life beyond this hampered, broken, fragmentary existence of earth. Beyond earth comes heaven. That is what Easter means. That is the message we make known on this resurrection day.

Faith is not faith if exercised only in fair weather
Budget spells Opportunity, Vision, and a Willing Mind.

Never forget that the giving of money is worship.

We are not to stunt the giving instinct.

Great Texts and Their Treatment

Series on the Prodigal Son

VI. Confession

"Father, I have sinned." Luke 15:21.

Under what a variety of feelings is this "Peccavi" uttered. Over and over again the same confession is made, yet how widely different its significance from that in the text. Sometimes it is merely the cry of hypocrisy and meanness. "I have sinned," says the mean man to the injured, and hopes his confession will stand in lieu of deserved punishment. Of terror. The veil has been uplifted; the monstrosity of the man's sin appears to him; conscience accuses; its voice is terrible and unendurable; the culprit, to silence it, prefers to surrender himself to justice. Of impulse. The cry of momentary grief—transient sorrow, Of despair. A cry which neither seeks or hopes for pardon—like that of Judas. The cry of Pharisaism. The most hateful—the most abominable of all expedients—to impress the human mind with the sanctity or religiousness of a hypocrite. Of formality. Glibly do thousands moan, "God, be merciful to us, miserable sinners," simply because others repeat them. But this cry is sometimes uttered with far different accent and under far different circumstances. Full often, it is the deep expression of the pent-up sorrow of a penitent heart—a voice which reaches heaven as sweetest music.

Let us try and distinguish the various tones of this sublime symphony.

I. Here is the tone of filial tenderness. "Father." You need little imagination to conceive how that word thrilled the good man's heart.

II. The tone of deepest, truest repentance. "Sinned against heaven," etc. His sorrow rose higher than mere regret for the pain he had caused his father. That is always a selfish, transient, worthless sorrow that simply mourns over the acts done, rather than abhorring the nature from whence all wrong-doing proceeds.

III. The tone of sincere humility. "I am no more worthy." Had he been a wayfaring stranger rather than a son, he could not have felt more fully that he deserved nothing. Indeed, he regarded himself as less deserving of the father's goodness than such a man; for he had sinned against light—he, knowing his father's goodness and love, had rejected and pained him.

There was, indeed, cause for self-abasement. It is so with you—with all of us!

IV. The music of the omission. This silence is golden. He does not say, "Make me an hired servant." When first resolving to return, his agonized heart found some relief in the thought of doing something by way of demonstrating his sorrow and atoning for his conduct.

There is a similar feeling or desire in the newly-awakened, always. But this arises from a defective apprehension of the Divine character and will. We imagined the chief thing was to get away from

our inward misery; our thoughts were concentrated on that. But when we went to God, a new desire was awakened. The Blessed Spirit cried in us, "Abba, Father." Then it flashed on us we might be more than forgiven; the splendid scene opened to us, peace, joy, adoption, honor, glory! Oh, see him full of forgiveness—full of love—longing to make us happy and to be made happy by us!

VII. Returned

"But the father said to his servants, Bring forth the best robe," etc. Luke 15:22, 23.

The father embraced his son in his rags and wretchedness—he did not wait till he was washed, and clothed, and adorned. Here is an important lesson. God receives us just as we are, without anything to recommend us. Some men seem to think they must reform—do this and that act of generosity or kindness before they can come.

Having embraced his son, they journeyed toward the house. The servants are called; now all is hurry and excitement in the house. The chief chamber is prepared for the feast—the best robe is brought for the prodigal. All are happy, for the father is glad.

I. This welcome is highly symbolical. To an Oriental, every item in the account beams with meaning. Robe, ring, shoes, feast, all told one story—the gladness of the father, and the position his son was henceforth to occupy.

II. This reception was graciously devised. Hereby the father would remove all trace of weariness or apprehension from his son's mind. Thus, publicly, he assures him all is forgiven and forgotten. Even so, God, by a thousand ways, assures us our sins are forever done away. It betokened the father's confidence in his penitence. There had not been all that ceremony if he expected he would wander again.

III. The reception was prompt. There was no probation—no testing time. He was fully received at once.

IV. This reception was undeserved. According to the world's ideas—according to the hard, ungenerous notions of men—it was injudicious and extravagant. This son had been the vilest of the vile—his case was altogether bad; he would not even return till poverty and death stared him in the face. "What has he done," the neighbors might ask, "to be treated as a prince?"

People say, "Don't preach about everlasting love—it will lead men to think lightly of sin," But it never does.

V. It was unexpected. The prodigal expected to meet a father who would need appeasing, for he said, "I will say, Make me as one of thy hired servants." Experience alone can reveal to us what the Lord has in reserve for those who love him—blessings without money or price.

VI. It was unconditional. The father did not detain him ere they entered, saying, "Pledge me thy word, or assure me of thy intention, to win back my squandered money." Our admission to the joys of religion is not dependent on anything we can do. All God requires in us is willingness to be what he desires us. If you come to his feet, saying, "I am weak, sin-loving, yet eager to be wholly thine;" mistrusting your own strength, unable to promise good behavior for a day, God will receive and help you!

VIII. Mirth

"And they began to be merry." Luke 15:24.

This word "merry" is regarded by some as a word suspicious, indecorous, unsuitable, for the sanctuary or for pious lips. Some cast it out as an alien from their vocabulary, and think our text should be translated "cheerful," or "delighted," or "pleased." I trust our taste is neither so fastidious or unwise. As we understand religion, merriment may be as pronounced as cheerfulness. That, under certain circumstances, it is as right to laugh heartily, as, under others, to smile demurely.

I. Why were they merry? What was the cause? There, seated by the table—perhaps next to his father—is a pale, haggard-looking young man; he has been a great rake—a sad prodigal. He has come back without a penny or a shoe to his foot; he has come back with a damaged character; he has come back with a constitution weakened by dissipation and want. Is this a subject for mirth? What is it which neutralizes the effect of these facts? He has come back a penitent! The household is lighted with this double torch of a child's penitence and a father's satisfaction. All the gold in the world could not have purchased the joy that father felt, nor could all the songs of the world express it adequately. It was an extraordinary occurrence, calling for extraordinary celebration.

II. How did they manifest their mirth? By a feast—music and dancing. This was exceedingly appropriate. By the feast, we are not to understand a riotous banquet, but a generous, temperate repast. Thus, the prodigal was reminded he had not come to a gloomy, penal sort of life. Thus, he was shown his father's house was not the stern, joyless place he had no doubt regarded it, amid scenes of fierce dissipation. By the music, not foolish songs, but songs no doubt expressive of the feelings, and hopes, and thankfulness of all. By the dancing, not the fantastic sensuous whirl of the modern dance, but the gleesome evolutions of individuals who felt the ordinary modes of expressing delight all fell short of a full manifestation of their feelings.

We, too, may express our gladness. Oh! my friends—you who are not Christians—how great is your mistake in concluding, because we are Christians, we ought to be ascetics. Come to Jesus, and you will find, as his prodigal found, that penitence may be succeeded by joys, as great, and far purer, than those of your former life.

III. The effect of their mirth. It dispelled from the prodigal all false ideas of his home. Such a

reception was likely to strengthen his good intentions. He saw how possible it was for him to be respected after all by these people. Confidence in profession of penitence, fosters self-respect.

IV. Why Christ told us about it. He knew that to the end of time there would be men wandering from God—fearful, in their misery, that the Father would be angry to receive them. Fear no spurning. He will not only rejoice, but all will rejoice with him. Save an elder brother, perhaps—nervous and excitable—who will be as glad as the rest in a few days.

Repent, and you will make hallowed mirth in many a heart, and have a welcome in them all.

IX. Peevishness

"And he was angry, and would not go in." Luke 15:25-32.

It is said the Egyptians placed a skeleton at their feast tables; but, forsooth, such a procedure is seldom necessary, for as a rule, such skeletons are sure to intrude. We see the universal experience in the parable. The father, in the midst of the gladder hours he had ever known, is suddenly interrupted by the harsh voice of his elder son. It must have been a severe trial for him to find this son so offended and unbrotherly—partly on his own account, but mostly because of the returned prodigal. He had spared no expense; he had carefully devised every plan whereby the prodigal might be shielded from the least feeling of shame or uneasiness; and now, this untoward circumstance threatens to throw a gloom over the whole proceedings; and, what was worse, suggested the thought that the prodigal might be chased from home through the elder brother's coolness.

There is no doubt this elder brother was meant to represent the spirit and attitude of the Pharisees; for they were in the audience, and had just before been saying, "This man receiveth sinners." The parable has a wider application; more or less, we are all tempted to act as he acted, under certain circumstances. We may not suspect ourselves. I or you may be talking in the fields of forgiveness and magnanimity, yet come home to be peevish and envious at the sound of the music.

As surely as we possess a depraved nature, so surely shall we be tempted to act thus. God forbid we should yield.

I. The circumstances under which this spirit was evoked. The elder son was taken by surprise. He was probably weary with the day's exertions, and, consequently, peevish and irritable. This was to him an unforeseen event, and, to his jaundiced eyes, a very unwise procedure; so that, with Jonah, he felt, "I do well to be angry." He felt as nine-tenths of brothers, it is feared, would have felt under the circumstances. At the same time, although his conduct was natural, it was also inexcusable. Oh! how great our crime, if the prodigal finds no welcome!

II. The emotions which fed and fostered this spirit. Pride was certainly one. He had not been consulted. Jealousy, another. "Lo, these many years do I serve thee." This was the great offence; that this younger brother should be

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treated as well, and even better, than he. The offence of "the father" is the offence of the Gospel. If Christ had only honored Pharisees, all had been well; but this man receiveth sinners and eateth with them.

Let us search deep down into our own hearts. Suppose God should call a base worldling—making him to be a marvel of piety—a wonderful preacher—should not we be tempted to jealousy?

III. His utterly mistaken estimate of himself. He looked upon himself as deserving special favor and honor because, as he thought, he had treated his father in a most filial manner. Yet, the fact was, he was an unfilial a son as his brother. The

father wants the child's love and obedience; but, instead of this, the elder son was cold, peevish, and arrogant. The younger son had been doing in one way what the elder had been doing in another; that is, embittering that benignant father's life. In the day of judgment, it may be seen that the austere moral have offended as grossly as the prodigally immoral.

IV. See how the Father treated even him. Learn that God is willing to receive all, of whatever class or kind. Oh! what a world would God make this if he had his own way. Whoever you be, Pharisee or prodigal, resolve, as far as you are concerned, it shall be so.

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Five Mighty Meanings of Easter

REV. CRAWFORD FARNSWORTH, D.D., New York

Text: "Questioning what the rising from the dead should mean." Mark 9:10.

Well might they question; for that rising of the Son of man would have magnificent meanings, both for them and for all coming generations. Well may we question today what is the real meaning of Christ's rising again from the dead; for there are mightiest meanings, and in their solemn splendor they shame the world's frivolous and fashionable Easter celebrations. To the secular world Easter is a day of music and floral display, of personal garniture and Fifth Avenue parades. It marks a social epoch and is a day of aesthetic attractions. But the Bible presents Easter not as aesthetics but as dynamics, not as prettiness but as power.

There are five mighty meanings of Easter.

I. It means Miracle.

The first mighty truth which Christ's rising from the dead established was the fact of the miraculous. Is this world empty of God? Does all happen through blind fate and force, or have we a heavenly Father who is working in the world? This is the deepest of all questions in religion, for on its answer depends the question whether there can be any such thing as religion at all.

The resurrection of Christ is the corner-stone and cap-stone miracle; the chief, central, and most significant of all miracles, which being itself accepted establishes the possibility and the fact of the miraculous. And so the vast sceptical literature, built upon the presupposition that miracle is impossible, is swept away at a divine stroke; and likewise the prevalent spirit of anti-supernaturalism is evidenced as being both empty and ignorant. But the resurrection of Jesus Christ, rightly apprehended, fills life with deity, crowds the world with the divine Presence. Christ becomes our Great Companion: "Lo, I am with

you all the days." The Holy Spirit comes as our Comforter, to abide with us forever. Angel hosts are our "ministering spirits," and God's providential care makes all things work for our good. Take away the Easter miracle, in the interest of denial of the supernatural, and you empty human life of God. But Christ is risen, God abides, and he is on our side!

II. Easter means Salvation.

That Jesus Christ rose from the dead constitutes the perfect proof that his offered sacrifice was accepted as adequate. Paul declares that the gospel consists in the fact that Christ died for our sins, that he was buried, and that he rose again the third day, 1 Cor. 15:1-4. This was the message which all the apostles preached: "The Gospel of a Risen Saviour." This is the whole gospel for today: a crucified Saviour whom God raised from the dead. "If Christ be not risen, then is our preaching vain, and your faith is also vain;" but Christ is risen from the dead, and his resurrection evidences and absolutely authenticates the gospel which he came to preach.

III. Easter means Inspiration unto Victory.

We all know how the resurrection of Jesus transformed the spirit of those first Christians. They had expected Christ to become an earthly king; his death utterly crushed them and their hopes; but when he arose, appeared to them, opened their minds that they understood the Scriptures fulfilled in his rising, then what a change! Forth to their work they went burning with zeal, flaming with inspiration, confident of conquest. They were out to preach a risen Christ, a living Saviour; and that made all the difference in the world.

And we should have so much more of jubilant, victorious spirit in all our Christian life and work if Easter truly meant to us a Saviour, living, present, near at hand, watching with us here and

now. What a new enthusiasm would be ours! I have sat in prayer meetings for more than twenty-five years; and while I have heard mournings and confessings and bewailings, I do not remember to have heard one single time this jubilant, triumphant, assured victory spirit voiced in a church prayer meeting. Yet it was just that jubilant spirit of assured victory that gave the early Christians such power over the minds of the great hopeless masses of the heathen of their day.

Still today Easter ought really to mean inspiration unto victory.

IV. Easter means Divine Judgment.

This is one of the mighty meanings of Easter which common thought rarely even associates with that day. Yet the apostle Paul, in that masterful sermon which he preached in the intellectual center of the world, the Athenian Areopagus, declared most emphatically that Christ's resurrection is the incontrovertible evidence of a final righteous adjudication, when he proclaimed that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17:31. And surely this vast and solemn truth ought not to be forgotten in the midst of the aesthetic observances of Easter day. It is one of the mighty meanings of Easter.

V. Easter means Immortality.

"On that hard Roman world" had fallen the gloom of utter despair. Watch yon funeral procession in the ancient Eternal City, and see the

mourners go dry-eyed and hopeless. Imagine how we ourselves would have felt if knowing nothing of life beyond death, nor catching the slightest glimpse of glory beyond the grave, we had been bearing to the decay of the tomb a dearly loved husband, wife or child!

But watch a gathering of the early Christians in the catacombs of Rome come to bury a fellow believer. They fix the corpse in its roughly cut niche, they seal it in with a slab of the soft stone, they carve their rude inscriptions and symbolic pictures; then they come forth with radiant faces and upturned eyes murmuring one to another, "We sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

And from that day even unto this, millions of the sons of men have died triumphant in the assurance of a glorious immortality in the city of God, believing in that same risen Jesus.

That faith is ours also. I have lost a sister who sleeps in a little American graveyard on the other side of the world; I have lost a father, who lies in a soldier's grave in a distant State. I shall see them again; we shall walk hand in hand along the heavenly streets. Yea, of a surety you and I and our loved ones gone before shall gather in the presence of Him who arose from the tomb triumphant nineteen hundred years ago! And then will we talk together of all the mighty meanings of Easter, the victory of Jesus over Death and Hell!

Christ's Conquest of the World: An Easter Message

Power of Righteous Character, Sacrificial Love and Resurrection Life

REV. WILLIAM J. VAUGHAN, Pleasantville, N. Y.

Text: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

"And it was night." This brief comment symbolizes as it marks the beginning of the most tragic hours of human history. They are the days of the betrayal, arrest, agony, trial and crucifixion of the Son of God. What could be darker than this? What gloom could more completely shroud the world than that of the death of its only Hope? What an intense darkness that could hide the face of God! Yet out of this darkest of earth's nights comes the most triumphant note of confidence the world has ever known. "Be of good cheer; I have overcome the world." What a strange incongruity! What a seeming contradiction in the face of the abuse, insult, vituperation of man and ignominious death!

Yet these words are not the mumblings of a deranged mind. Their sanity is undoubted. They are perfectly calm. They bear no suggestion of excitement. They have the ring of absolute assurance. They sound the clarion note of victory. Yes, they are sane. Though spoken by a Galilean peasant, in an obscure part of the world,

on the eve of his death, the centuries have confirmed their truth and sanity. The passing generations proclaim: "Man of Galilee, Thou hast conquered!" By what superior might has he prevailed?

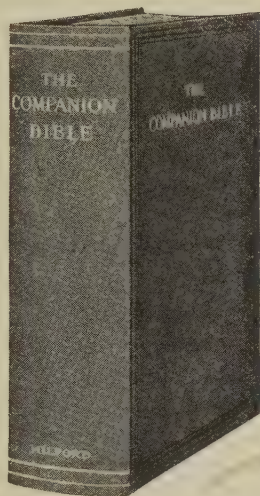
I. Christ has overcome the world by the might of Character.

The first conquest of man is the man himself. Tennyson sang: "My strength is as the strength of ten, because my heart is pure." Sir Galahad is the picture of self-conquest. This self-conquest is essential to world-conquest. Unless a man lays siege to his ruling passions, curbs the fiery steeds of ungodly lusts and brings them under the power of a purposeful will he cannot go far in the mastery of the world.

But man has failed in this. He has never exhibited an inherent power of self-mastery. David, gifted with the soul of a poet and the strength of a warrior, rounded out his dominion to its widest compass only to break it on the rock of his own personal lust. Alexander, ambitious for world conquest, failed and died a world sensualist. Napoleon was defeated by his own egotism. Wilhelm, steeped in his own arrogance, perfidy

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and deceit, failed to make good his claim to world rulership. So in the ranks of the ordinary man we see failure. The reel of the public dance, the crowded places of sensual amusement, the glaring press reports of lust and murder, and blighted lives of sin's victims point to the fact of man's inability to rule his own city.

What man has failed to do, Christ did. What wrestling of a great soul with the Tempter on the mount! What a struggle against the pull of world allurements! How he guarded against the smiles of his admirers! How firm in the face of the contempt of his accusers! How great the agony of dark Gethsemane! But he conquered. His victory over self was complete. By a complete surrender to the will of the Father he mastered his own passions. Sin's vileness did not touch his inner life. He knew no sin. In him was all the potency of righteous character. He ruled supremely the citadel of his own being.

II. Christ has overcome the world by the might of sacrificial love.

Men have been dealing with forces, but not with Force. They have directed the mystic fluid of electric current into dynamos of power. They have molded the fibres of their brain by education and have gained power to unlock new forces. They have developed a genius for organization, and have made new conquests in war and peace. But men do not conquer the world by mere forces. They must have Force.

Force is Personal. Force is God. Force is Love. Is it any wonder that Henry Drummond should speak of love as the greatest thing in the world? Why not? It has the greatest power of the world. Love only can lay siege to the heart of man and break down its strongholds of opposition. Until men's hearts are subdued, the world cannot be overcome.

Christ is Love Incarnate. Therefore he is supremely potent. For Love as static has no power of accomplishment. The potential of a great electric battery may be great indeed. But its power of accomplishment is dependent on its release. Christ is the release of Love to the world. He is Love made effective for world overcoming. The Cross is the revelation of his strength. Lynn Harold Hough says: "The most efficient influence in the history of the world was a public execution where a Man gave up his life." Strange indeed that this should be true. But the strangeness passes when we remember that this event marked the release of the tremendous energy of Divine Love.

Human lives are the channels through which sacrificial love is communicated. In the measure that they are able to communicate it do they become enriched by its power. The feats of Sampson are insignificant when compared with those of love. Those were the recrudescence of man's primitive weapon of physical force. And physical force has never succeeded in the accomplishment of any great and permanent work. But "love never faileth." Physical force only breaks down the outposts of man's being. Love breaks down the citadel of his inner being. The martyrs of

history, struggling preachers and pioneer missionaries and all those who partake of the glory of sacrificial service are the real world victors. These have truly shared in the conquest of the world by love. By the might of sacrificial love communicated by the channels of willing human lives, Christ has overcome the world.

III. Christ has overcome the world by the power of his Resurrection.

The darkness of Gethsemane was soon to be pierced. Christ was fully conscious of that hour when he spoke the words of our text. It would be an hour of supreme struggle for him. Love in conflict with all the power of sin was to occupy that arena. But beyond that darkness and beyond the brow of Golgotha's hill was the brightness of the Resurrection morn. The Cross seemed death and defeat. The Resurrection was life and victory. The completion of Christ's Triumph meant the conquest of Death. The Resurrection proclaimed that triumph.

The victory of Christ over Death is felt in the human soul. By the power of the Risen Christ the soul is awakened from its moral and spiritual death unto life. Dead in trespasses and sins the soul becomes alive unto God. Death loses its power and dominion. In Christ a more abundant life enters—a life which does not die. Alfred Caselis killed in action May 9, 1915, often wrote to his friends, "I pray thus for those I love: O Lord, our God, our good Father, stir our souls, that they should not be like stagnant waters. Let us not fall asleep lazily secure, quietly sluggish, and thinking that is peace. Let on the contrary our souls suffer intensely, sympathizing with any suffering, excited against any injustice, vibrating for thy noble cause. Our Christ, thy Son, hath suffered. He hath wept for the death of his friends. He hath wept for rebellious people. He hath wept for his work that seemed to be expiring with his bodily life. But he hath lived so intensely and humanly that we hear him tell to us lonely living creatures, "I am life." Let, O God, our souls be alive. Then thy peace will come on them, not like still and frozen snow, but like the heat of the sun that revives the sap in earth's ducts. Lord thy peace be with us. Thy peace and not men's peace. Amen." And Alfred Caselis with a passion for the right, with a faith undaunted, with the sympathy of suffering was achieving that power of death made possible by the power of Christ's Resurrection.

"In the world ye shall have tribulation." Christ had. But it was not to bring defeat. It might momentarily shut out the sight of victory. Yet tribulation could not withstand the power of righteous character, faith and love. It could make harder the struggle, but more glorious the victory. "Be of good cheer," Christian believer. Let hate oppose love. Let strife assail peace. Let the strong arm of oppression seem to prevail. Let right stand on the scaffold and wrong be seated on the throne. Yet take courage. Let the confidence of our Lord in the power of righteous character, of sacrificial love and Resurrection life inspire us for world-overcoming.

Sacrificial Giving

REV. JOHN HENRY JOWETT, D. D. London, England

Text: "And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury." Mark 12:41.

And they were all unconscious of the Observer. They came in the morning, and they knew not that the Lord of the morning was interested in all their doings.

I. And still he sits "over against the treasury," still do those vigilant, all-seeing eyes follow the worshiper to the temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilizing fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the immanent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite, the private byway becomes the highway of the Lord.

II. But, in the second place, this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. Barrie has told us what dignity it gave to his art when he remembered that he worked in the same realm as Stevenson, with the eyes of the great master looking on. And what space and glory it gives to the science and art of living, to individual purpose and achievement, to remember that our audience is the living Christ, and that our least endeavors are witnessed by "Him who sitteth upon the Throne."

And just as the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie again says that the remembrance of Stevenson acted upon him like a literary conscience condemning all clumsy and careless work, and girding the loins of mind and soul to pursue the last line and hue of the most radiant ideal. And so must it be when we are conscious that we work under the observation of the King, "under the great Taskmaster's eye," whose heart craves for the gift of finished work; we shall surely be intense in our labor, and we shall do it with all our heart, and mind, and soul, and strength.

III. But now let me turn to the judgment of the unobserved Observer, as recorded in these experiences at the treasury. He sat down over against the treasury and watched the worshipers as they brought their contributions to the support of the Temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Saviour's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church today, and with slightly differing modes you have the crowd that went up to the Temple in

the days of our Lord. Let us look upon two of the types.

Here comes Dives, somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we are walking in the crowd and are anywhere near him, we may overhear snatches of most familiar speech, "Trade bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all around!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some ways a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers, and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixed upon the ground, or when she lifts them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" And she carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And he called unto him his disciples, and said unto them, Verily, I say unto you: This poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living." And there the woman stands, with her two mites in her hand, and the generations come and go, but her figure and her sacrifice will never fade away. She gave "two mites which make a farthing," and she achieved unconscious immortality.

IV. And now I want to leave the external fashion of the narrative, and to grip the principles that abide, the principles on which the Master shapes eternal judgment. And let this be our first: Mere living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin his reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter

to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little, or no thought. He is dealing with superfluities, with the mere salvage of the web, and the forceful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary." And the light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! "I want to go away!" "Take now thy son, thine only son, whom thou lovest . . . and offer him for a burnt-offering upon one of the mountains which I will tell thee of." That is the experience which shatters. That is where existence ripens into life. The guinea was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we can not spare which make our offerings alive.

You hear a call to service, An appeal is made for workers among the children of disadvantage and want. You say you have no time to spare. Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry.

V. And now I may more clearly enunciate the first principle, viz., that it is sacrifice that changes living into life, and say that it is sacrifice that makes all deeds effective. There is money and money. We are told that "a pound's a pound whoever gives it," whether Dives, who is burdened with abundance, or a widow, who is surrendering her all. "A pound's a pound whoever gives it." I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full, or empty, of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms the character of the giver determines the momentum of his gift. If there be sacrifice in the giver, there will be spiritual power in the gift. I believe that all our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. And, therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater. It may be as in "The Merchant of Venice"—the golden casket may only enclose a death's head, while the leaden casket may contain the mystic word which shall be creative of inconceivable blessedness and peace. And therefore do I say that every pound is not like every other

pound, nor do similar words always carry the same force, nor do two half-hours denote the same significance. "God is a God of knowledge, and by him actions are weighed;" and similar things carry different potentialities, for it is in proportion to sacrifice that our deeds become effective.

This sacrificial life is born, not of caprice, but of abiding principle. The lack of principle makes any life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, no steady stream of service! And so it is in the more inward realms of offering and service in the Kingdom of our Lord. If there be no abiding principle, life will be characterized by moral spasms, by feverish eruption, by arbitrariness and caprice; there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality.

Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to him, in affection for him, that we find the source of Christian liberality and sacrifice. "We love, because he first loved us." When we begin to know him, the river of sacrifice begins to flow; "that I may know him . . . and the fellowship of his sufferings!" This is the assured and certain order. It is devotion to Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service. Such is the order proclaimed by Paul, and such the order proclaimed by Peter and John. "Partakers of the divine nature;" that is the beginning; "partakers of the sufferings of Christ," that is the sequence; "partakers of the glory," that is the inconceivable end.

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The following couplet is attributed to Bob Burdett, who was a better minister for being a humorist:

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For I shall then be no more dead than they have been for years."

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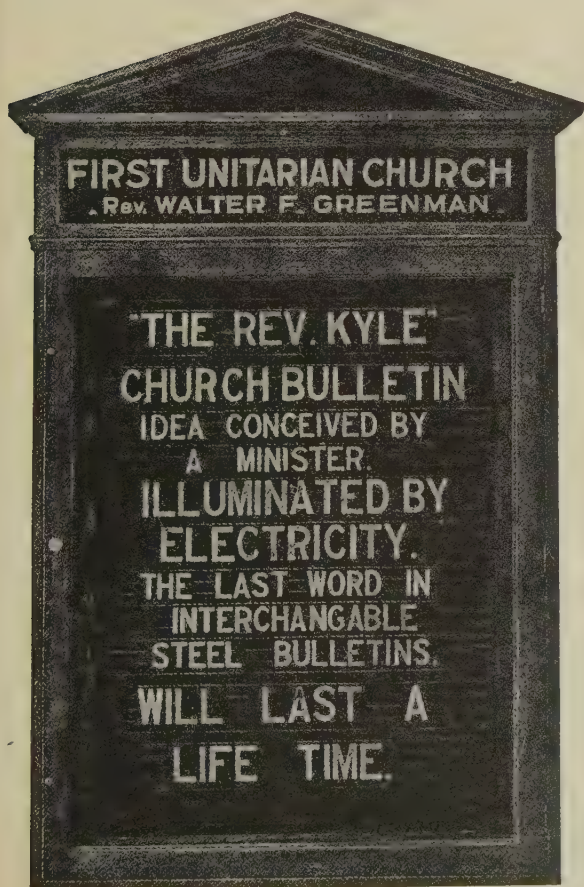
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Forming A Circle about Him

Strengthened and Encouraged by Comrades

REV. CLARENCE ALLEN MORTON, Hamilton, Texas

Text: "Having persuaded the people and stoned Paul, they dragged him out of the city, thinking that he was dead. But when the disciples formed a circle around him he rose up and entered the city." Acts 14:19, 20. (American Bible Union Version.)

God's man was fighting God's battles. He was stoned and left for dead. But his comrades loved him. They did not flee. They did not go over to the enemy, but they were loyal to their leader. They formed a circle about him. And he arose, strengthened and encouraged by his comrades and went on to battle for Christ.

All around us are loved ones, comrades in the great cause for Christ. Comrades who are fighting, sometimes discouraged, about to give up and go down, Shall we leave them stoned and left for dead? Shall we form circles about them?

I. The Circle Is Broken.

Sin enters the ranks and cripples some comrade. Sin slays some soldier. Sin baffles some life. Sin thwarts some plan or program. Sin tore asunder the circle of a happy home in Eden and still carries on the deadly work.

Neglect destroys the links in many a circle. Neglect of duties, of responsibilities, breaks the family circle, and loved ones suffer. Neglect retards and breaks the power of the Church and Christ's cause.

Discouragement breaks the circle. Let discouragement get into the ranks and ere long the circle is weakened, and, ere we know it, broken. During the world war the United States government sought to weed out all discouragement. So in Christ's Cause, discouragement ought to be banished for it cripples the morale for service.

Selfishness breaks the circle. In a circle each must be a link to play his or her part. Many a time the desire to be all the circle or to be none and not play your part breaks the circle.

Lack of constancy breaks the circle. Christ said, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." Those who plow a while, then turn back, let drift and break the front, break the circle. The Cause cries out for comrades who are loyal and constant at all times and under all circumstances!

Lack of being lashed to a great cause breaks the circle. So many of the followers of Christ were superficial, who sought the loaves and fishes. They were not tied unto him by love. They turned back when the crisis came. But true comrades are lashed to the Cause, willing to give their lives for him.

II. The Circle Should Be Cemented.

The circle is broken, We may let it remain so, or we may cement it. If we do not cement the circle, our loved ones and comrades will go down to defeat, discouragement and ruin. Does not our love for them impel us to cement the circle?

If we do not cement the circle, we are guilty of neglect of our duty and a failure to shoulder our responsibilities. Our conscience spurs us on. The light of God's Book persuades us and the leadership of his Spirit guides us.

If we do not cement the circle, the Cause suffers. If the disciples had not formed a circle about Paul, how Satan would have triumphed and untold hurt been done Christ's Cause!

If we do not form a circle about them, we deny ourselves the opportunity of service. What a challenge when the lines are down and the circle is broken! The Cause calls for us to throw ourselves in the breach to render a service in this way!

If we do not cement the circle, the world may suffer the loss of a great life. Had not the disciples formed a circle about Paul, he would have gone down to defeat. And the world possibly would have never known of thirteen books of the New Testament, and the glorious doctrines he gave to the world. How little do we know when our circle is making a life to bless the world!

If we do not form the circle, how can we face God? Has he called us, he loves us, and expects us to carry on his Cause. Shall not every one of us, by God's grace, cement the circle?

III. The Circle Calls for Comradeship

The circle is broken and impelled by love, we are going to form a circle around our comrades.

We can form circles of personal support. This is what the disciples did. They formed a circle around Paul. Yonder while the battle went on Aaron and Hur held up the hands of Moses so that victory might come to God's people. Yonder in the great foot-ball game when the game battled hardest, one team formed a circle about their man and went on to victory. Peter was a mighty man of God on the day of Pentecost. Yet the secret of it all was the disciples stood up with him—formed a circle about him. It inspires every leader and minister when he stands in the sanctuary to speak for God, when he knows his people have formed a circle about him.

We can form circles of prayer. When some comrade is fighting the battle yonder on the front, we can be on our knees for victory. During the Great War when the Germans were winning over the Allies, our great Commander-in-Chief called our nation to noon-day prayers for victory. Within thirty days Hindenberg's line was bent and before sixty days had expired victory was ours.

We can form circles of money. I shall never forget while a student, on one occasion my finances were exhausted, obligations were heavy, I desired to continue in school, but the way was dark. Today I am preaching the Gospel of the Blessed Son of God, made possible by the circle of money of dearly beloved friends and comrades.

We can form circles of the right kind of lives. See that we do not throw temptation in our com-

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rades' way, but that we strengthen them by living lives of helpfulness. Many of us can now recall the lives of people who have become a part of us, who have strengthened and inspired us to nobler and higher things. Oh, for lives that lift and inspire!

We can form circles of loyalty and cooperation. You remember in the book of Nehemiah the great leader was rebuilding the walls and how the enemy mocked and discouraged him. His people did not desert him, but every man builded over against his own house. A circle was formed and the walls completed because they formed a circle of loyalty to their leader.

We can form circles of encouragement and belief. Let us not be discouragers, let us not be doubters. Remember what it meant to you when you were just about ready to give up and some one came and said, "Go on, I believe in you." May we all have that spirit to form circles of encouragement and belief around one another!

We can form circles of love and constancy.

How it cheers your heart when the children gather around you and tell you of their love. It inspires you to go upward and onward when you know some one loves you, some one is true to you, regardless of the sneers of the world, the doubt of associates, the scorn of enemies. It lifts, it leads you on to victory, to know someone, perhaps many, have formed a circle around you, a circle of love and constancy, eternally, even unto death!

Shall we stand by and see the circle broken and loved ones and the Cause going down? Will you not rally and let us form circles around one another? Will you, with your prayers and your money, your lives, your loyalty and cooperation, your encouragement and confidence, your love and constancy, throw yourselves into the circle to cement it eternally?

Will the circle be unbroken? Will the circle be completed? Will that loved one that is letting sin break the circle come now and confess Christ and take the stand here among us and complete the circle?

Story of a Jitney Driver: Sermon for Children

REV. GEORGE E. BEVANS, Elizabeth, N. J.

The other day when I was riding in a trolley car a jitney driver entered and took the seat next to me. I had met him before and in our conversation he told me a story.

He said that in a large city where he drives his car, there is a splendid avenue which tempts almost unconsciously every automobile driver to quicken the speed, so that some of the cars seem to go like the wind. For the safety of the people who cross that avenue the law requires that the automobile shall not exceed a speed limit of twenty miles an hour, and to see that the law is properly enforced, an automobile policeman, dressed in citizen's clothes, is kept on duty riding up and down the road.

And how do you think the jitney driver said the policeman managed to catch the law-breakers? He said that he rode in a small Ford car, and when the speeding automobiles, the touring cars and the racers would find this wide, open avenue ahead of them and only a Ford car in sight, they would have a sort of contempt for the Ford machine and put on full speed to make quick time, knowing that they could easily get away from such a car.

But here is where the jitney driver laughed when he told me how the policeman fools them, for he said, "Do you know that Ford car holds a Packard engine in it and can go sixty-five miles an hour whenever it is necessary, so you can imagine the surprise of the speeding automobiles to find the Ford overtaking them and that they are under arrest for breaking the law."

I wonder if you can think of a good text for the jitney driver's story? Let me suggest one to you, and let us always remember it. The words are those of the Apostle Paul, "I can do all things through Christ who strengthened me." Paul meant that to have the mind which was in Christ and to have the spirit of Christ to rule in his life

he was made a better and nobler man, just as the Ford car was made a different automobile by having in it a Packard engine.

I want to be changed by Jesus Christ as Paul was changed, don't you? And just think that Christ can take your life and mine as he did Paul's and help us to overcome all that is little, or weak, or bad! That means if a boy has an ugly temper, gets angry quickly, says unkind words, is disobedient to parents and teachers, or tells an untruth, when such a boy asks Jesus Christ to become his friend and to help him to overcome all of his faults and littlenesses, well, a wonderful change takes place and that boy grows every day more manly in character, noble and strong, with his friends admiring him and speaking well of him.

Let us never forget that the secret of such a character lies in the engine which drives the life. We will not forget the Ford car with the Packard engine, and we should always remember that "we can do all things through Christ who strengtheneth us."

SUGGESTIONS FOR CHURCH BULLETIN

The following appears on the first page of the Sunday Bulletin of the First United Presbyterian Church, Harrodsburg, Kentucky. Rev. Samuel S. Daughtry is the pastor of the church.

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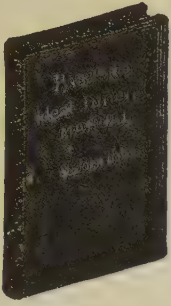
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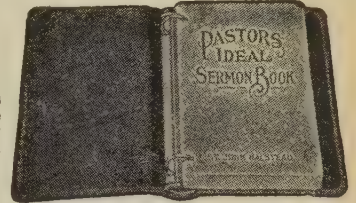
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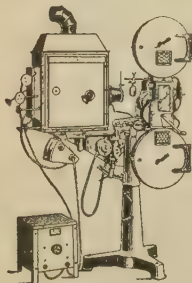
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The Perfect Law of Liberty

REV. C. H. DICKEY, Aurora, Indiana

Text: "But whoso looketh into the perfect law of liberty, and continueth therein . . . this man shall be blessed in his deed." James 1:25.

James has just been speaking about a man looking at a natural mirror. Now he changes the figure to something that is deep, profound and spiritual. He says that he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

I. We have to consider the perfect law of liberty. James was a Jew, with deep Jewish sympathies. And he could never conceive of religion as being anything other than a law. But it is a very different law from the Mosaic law. The Mosaic law told the people what to do; but apparently did not assist them in the performing of it.

It is just here that we begin to get light on what James meant by the perfect law of liberty. The Mosaic law, and as for that matter, any other law, says, Do this, and do that; and does not give power to carry it through. But the law of liberty, which is the perfect law, and also, the law of love, tells us what to do, and accompanies the instruction with the power necessary for the doing of it.

The Volstead law tells us, in substance, that we are not to drink strong drink; but it does not take from the drinking man his propensity to drink. The law tells the kleptomaniac not to steal, but it does not cure him of his propensity to steal. But this law of which James is speaking, tells us what we ought to do, and offers a very present help to assist us in carrying out its injunctions.

This is what the passage seems to mean. If so, it contains the heart of the gospel. If the Bible teaches anything, it is the new birth. And in being born again, in regeneration, we are given a new spirit. All things of the carnal life are to pass away, and all things are to become correspondingly new. We are to put off the old man with his deeds, and put on the new man.

Now, it is in this change in our disposition and in our nature that we enter into this perfect law of liberty. And so, the Christian keeps the law because he likes to keep it, wants to keep it, loves to keep it. With David such an one can say, "I delight to do thy will, O God." And the soul who has come to the place where the thing which God wants him to do is the very thing which he himself wants to do—that soul is enfranchised, is free, and is living in the perfect law, which is the law of liberty!

No one would think of telling the normal mother to love and care for her own child, for that is the one thing above every thing else that she wants to do and loves to do. No one would think of telling the little feathered creatures of the tree to fly and shake melodies from their throats; for it is their nature to do just this. And the man who is passed from death unto life, and has his affections

centered on Christ, cannot but love and adore him, because now it is his nature to do so.

II. Being in this perfect law of liberty is the only condition that can ever bring us joyousness in the service. A man never will find pleasure in doing what he does not like to do. But the thing he loves, the thing which fascinates him, will ever bring unbounded joy to him. The only kind of Christian that has the joy of salvation is the Christian who is embedded in this law of which James speaks and has his delight in it. A child at school may be told to do a certain thing, and do it because punishment will follow if it is not done. But this is not the kind of pupil that wins its teacher's regard. There is a great gulf fixed between the man who tries to do Christ's will because he wants to do so and the man who attempts it because he is afraid not to do it.

But the man who lives in the perfect law of liberty, moves out in the Christian life actuated by the new nature which has been implanted within him. He does not read the Scripture just because we are told to search the Scriptures, because in them we think we have eternal life; he does not go to church merely because we are told not to forsake the assembling of ourselves together; and he does not pray because it is expected of us that we will pray—he does all these things because he loves to do them, delights to do them, and has come to find it his nature to do these things.

This is the spirit of the "second mile." It is the spirit of Christ. It is the only kind of discipleship that can stand in favor with Christ. And inevitably the Christian who moves along these high lines of service is a happy Christian; for the commandments are no longer burdensome to him, they have come to be his chief delight!

III. This perfect law of liberty with the joy it brings constitutes about the best evidence that we can ever have of our acceptance with Him. And no Christian can ever be a very happy Christian who does not have rather ample assurance of his salvation. This assurance is necessary to the Christian's poise; to his personal feelings, and to the steadfast belief that his destiny is in God's keeping. The man who is assured of his acceptance with Christ is prepared to leave the principles of the doctrine of Christ, and to go on unto perfection, not laying again the foundation of repentance from dead works.

The happy Christian is the one who has committed his all to a Person; and is persuaded that He is able to keep that which he has committed to Him; and who also has a rather clear assurance, that this transaction has been consummated.

And if one is found in his place of worship merely because he thinks that duty impels him there; if one grudgingly gives a pittance from his surplus without knowing the joy of a cheerful giver, such an one would not seem to have any evidence that he is living in the perfect law of liberty.

But the man who gives because he loves to

advance his Master's kingdom; the man who assembles with God's people in his sanctuary because he finds in it his chief delight, the man who will forgive seventy times seven, and will turn the other cheek, and go the second mile, will find a joy unspeakable and will possess an assurance that is steadfast, a confidence that will not stagger and a vision that will never become dimmed!

A LENTEN MESSAGE

Seldom have we read such a heartening Lenten Message as comes from the heart and pen of Rev. Philip Vollmer, Jr., of the Second Reformed Church of Cleveland, Ohio. He has sent us a copy of a letter that he sent out to his people and in it is this message. It is beautifully written and carries the kind of spirit we crave in all our church work.

The Letter

The Lenten Season is here. It is the season of the Cross, of love and sacrifice and self-denial. It is also the season of hope. The Cross is fruitful like nothing else in life. Every great and good thing comes forth out of suffering. "I sometimes think, that never blows the rose so red, as where some buried Caesar bled." This may be the fancy of a pagan poet, but no one will deny that in thus believing that all grace and beauty and life grow out of self-abnegation, this pagan is abreast of the best Christian thought. The Cross of Lent means the dying of what we gladly would see die and the living and flowering of the spiritual in us. The Cross is emblematic of the things that shall be. It gives color to our hope that the world is going to be immeasurably better than it now is, that this old sad world shall one day see "the light that never was on land or sea." There is only one golden age—the one that is still to come. The strongest, finest men, the men most nearly like the poised perfection of Jesus, the purest, most gracious women that the world can know will possess the future.

"You shall not change, but a nobler race of men Shall walk beneath the stars, and wander by the shore;

I cannot guess their glory, but I think the sky and sea

Shall bring to them more gladness, than they brought to us of yore."

And this is the sacred task committed to us by Heaven, that when we "wrap the draperies of our couch about us and lie down to pleasant dreams," to sleep the last sleep, we shall have done something to make easier of accomplishment, to make more real this hope of a better, brighter world. And what is there that we can do? We can pray. Prayer is a dynamic, a power. We can go to church. It is helpful, restful and a fine investment of your time. Others see you and find it easier to be strong and to believe. We can help create an atmosphere. Nothing is more helpful during Lent than this. In Nazareth Jesus found himself powerless to do any works because of their unbelief. Every member who

can come and can pray is in part responsible for the spiritual atmosphere in the church. Jesus often spent the whole night out in the rocky wilderness of a mountain side, under the silent stars, because even he felt nearer to God when away from the habitations of men, lost in the noiseless shadows of an oriental night. He sought the right atmosphere for prayer. There is a time for everything—a time for laughter, a time for love, a time for tears, and there is a time to look with steady gaze into the heart, to realize its need and then to look to Him who supplies all our need. Shall we not all help to make this Lenten Season one of such reconsecration for the whole congregation?

IF EASTER BE NOT TRUE

"If Christ hath not been raised your faith is vain."

—Paul.

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow, D.D.

YOUR NEXT SUMMER'S PROGRAM

Plan your next Summer's program now. Here are some suggestions:

1. Use the "Wayside Pulpit" faithfully.
 2. Prepare one outdoor pageant for church lawn or park.
 3. Put on a 5 weeks' Daily Vacation Bible School, June 25-July 27.
 4. Send young people to Summer Assemblies.
 5. Put on a porch service for passersby on Sunday nights.
 6. Cool off your auditorium with electric fans and ice-cooled air.
 7. Send your boys and girls to Summer Camps.
- A committee in your church on Summer Program with a sub-committee on each one of these items would not be bad.

Important Recent Books

REV. I. J. SWANSON, D.D.

Are you planning to observe **Religious Book Week**, March 4-10? We hope you are, because the home, the church, and the nation need the strengthening of moral and spiritual ideals and convictions that come from the best religious books. No wide-awake pastor needs any urging to buy such books for himself; he knows they are vital to his efficiency and success. He gladly makes sacrifices that he may equip himself with books that widen his mental and spiritual horizons, and set him to his task of Kingdom building, with new joy and power. Without books, he cannot know as he should either the Book of Revelation or of Nature; and his preaching, out of touch with the growing knowledge of the world of matter, mind, and spirit, of man, and of God, will become stale, unprofitable, and deadening. There is no difference of opinion on this point; we all agree to it.

But, are we interesting the laity in buying and reading religious books, as we ought? There is plenty of good secular reading matter in the homes of our people; but is there enough of the kind that creates worthy ambitions, makes good citizens and good Christians? Books of that sort ought to be in every home; we all concede this; then let us help to awaken and strengthen the interest of the home in such reading.

In this month's reviews, you will find titles of books that the average person will enjoy and find profitable. For example; Strong's "What Shall I Believe?" (Revell); "Jesus Christ in the World Today," Hutchins

Preaching the Social Gospel, by Ozora S. Davis, President Chicago Theological Seminary. 224 pp. Revell, New York. A much needed book, and written by the right man. In their passion for securing social righteousness, some ministers have done the cause harm by uttering well-meant but hastily-formed and narrow judgments. The minister who reads this book will be guarded from making such mistakes. He will not only discover the rich social content of the Gospel, but he will learn how to preach it and make it effective in the complex social life of our day.

The Chronology of the Bible, by Philip Mauro. 120 pp. Hamilton Bros., Boston. An able account of Bible chronology, based upon the Book itself, and in accord with the most conservative views of the subject.

Syllabus for O. T. Study, 335 pp., and **The Heart of the Old Testament**, 227 pp., both by John R. Sampey, D.D., LL.D. Doran, New York. These two books are intended, by the author, to be used together in studying the O. T. The Syllabus gives a concise and scholarly outline of each book of the O. T., and includes also a useful chronological chart, and a valuable bibliography. "The Heart of the O. T." lives up to its name: It gives the essentials of the messages of the historians, poets, prophets, and sages of Israel. Any minister who will make a serious study of the O. T. with the help of these two books, together with "The Monuments of the O. T.," by Ira M. Price, Ph.D. (as Dr. Sampey advises) will gain such a mastery of the contents and significance of the O. T.

RELIGIOUS BOOK WEEK, MARCH 4-10, 1923

and Rochester (Doran); Macaulay's "The Reality of Jesus" (Doran); Johnson's "Scientific Thinking for Young People" (Doran); Wells' "The House of the Lord's Prayer" (Westminster Press); "Christianity and the Problems of Today," by Various Authors (Scribner's); "The Life of the Spirit and the Life of Today," Underhill (Dutton); "The Return of Christendom," by Various Authors (Macmillan); Hill's "The World's Great Religious Poetry" (Macmillan); Howard's "Father and Son," (S. S. Times Co.); Hillis' "Great Men as Prophets of a New Era" (Revell); Reisner's "Roosevelt's Religion" (Abingdon Press); Grose's "James W. Bashford" (Abingdon Press); "Life Under Two Flags," Eaton (A. S. Barnes & Co.); Simpson's "Altars of Earth" (Pilgrim Press); Hutton's "Our Religious Life" (Pilgrim Press); Gummere's "Seneca the Philosopher and His Modern Message" (Marshall Jones Co.).

Others in this month's list are just as good as those named; look them over and make your own selection.

This Department is at your service to give you the information you may need about books and to review books which you may suggest. We shall be glad to help you in any way we can. Please address the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut street, Ravenna, Ohio.

The Art of Preaching, by Dean Charles R. Brown, Yale Divinity School. 250 pp. Macmillan, New York. Dean Brown is not only a great preacher himself, but he knows how to teach the art to others. This book is proof of the latter statement. He discusses the sermon—its significance, basis, content, measure, lighter elements, delivery, setting, and soul—in a fresh, interesting, practical, and vital way. Master this book, and you learn how to make your preaching vital and effective.

as will enrich his preaching and add to its interest and power.

Altars of Earth, by Hubert L. Simpson, M.A. 256 pp. The Pilgrim Press, Boston. In these sermons, Mr. Simpson, discarding the literal interpretation of the Genesis stories, discloses their abiding and transcendent values for the spiritual life. Upon "the altars of earth" in the Genesis narrative, he sees the eternal fire of God burning to illumine and warm the heart of man. He adds a chapter on Ecclesiastes. Mr. Simpson bases his interpretations of Scripture upon the results of modern scholarship. His messages are fresh and striking, and are interpenetrated by a profound faith in the constant working of the living God in human life and history.

In the Footsteps of the Master, by J. H. B. Masterman, M.A. 125 pp. Macmillan, New York. One hundred and four brief, but "meaty" sermon outlines on Mark's Gospel. They are plain, practical and suggestive.

The Mind of the Master, by John Watson, D.D. 338 pp. Doran, New York. A re-issue of this notable book by the late Ian Maclaren, author of "The Bonnie Brier Bush." It treats of the fundamental teachings of Jesus Christ, in a scholarly and illuminating way. The younger men in the ministry will find this book profitable reading, just as their elders did.

What Shall I Believe? by A. H. Strong, LL.D. 118 pp. Revell, New York. This little book, described as a "Primer of Theology," is just the thing to put into the hands of laymen, especially the younger element, who wish to know the essentials of Christian teaching. It is the last word of one of America's greatest theologians.

Revealing Light, by Sidney M. Berry, M.A. 219 pp. Revell, New York. Twenty sermons by the

successor of Dr. Jowett in Carr's Lane Church, Birmingham. They deal with the relation of the Christian revelation to the historic facts of the Christian faith. The treatment is direct and popular; the appeal is to the mind and heart of the average man. Mr. Berry preaches with candor, courage, and intellectual and spiritual power.

The Lord of Thought, by Lily Dougall and Cyril W. Emmett, B.D. 324 pp. Doran, New York. A new and powerful apologetic, in which the unique supremacy of Jesus as a thinker, is convincingly set forth. The authors show that, unlike the Jewish teachers of his day, he did not think that the end of the world was at hand, but did expect that his teaching would ultimately result in the ending of the old, selfish world-order, and in the establishing of a new world-order, based upon love—the Kingdom of God. The authors, in proving their contention, subject the Jewish teaching, at the time of Jesus, on the near approach of the end of the world, to a searching examination; and in contrast with it set forth the original and powerful teaching of Christ on the growing Kingdom of God—which history shows is becoming increasingly dominant and gives promise of becoming universal, as Jesus affirmed it would.

Jesus Christ and the World Today, by Grace Hutchins and Anna Rochester. 149 pp. Doran, New York. You will not agree, probably, with everything you read in this brief, but thought-compelling book; but you will agree with its main positions—that the social revolution, now in progress, must, if it is to become permanent, be based upon the application of the teachings of Jesus to industrial and political life. This thesis is maintained with power, and illustrated by reference to the social and industrial movements of our day. The book lends itself to either private or group study.

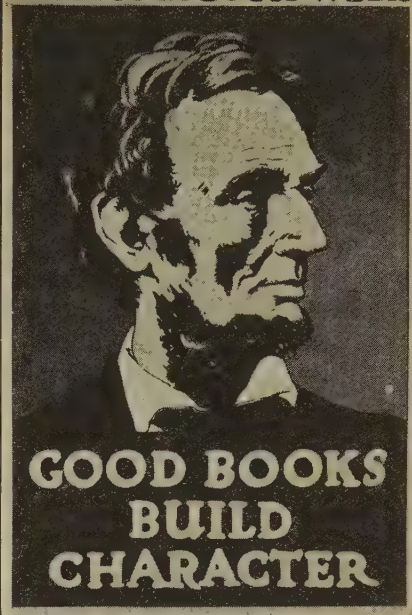
The Reality of Jesus, by J. H. C. Macaulay, M.A. 251 pp. Doran, New York. Here is a book steeped in the teaching of Jesus Christ, and in the best thought of our time as to the meaning of that teaching, as it bears on the practical questions of religion and life. It sets forth the reality of Jesus, with a passionate and convincing eloquence. "Christianity," the author affirms, "must possess and convey the Reality of Jesus or perish."

Jesus of Nazareth, by George A. Barton, LL.D. 396 pp. Macmillan, New York. This "life" of Jesus is written out of ample knowledge of his times, the land he lived in, its manners and customs, its religious ideas (especially its Messianic hopes). It reverently, and in simple language, describes the unfolding of Jesus' conception of himself and his mission. It regards him as Divine; but its treatment of miracles, especially the miracles of the Incarnation and the Resurrection, is less an explanation and more of an explaining away than the Christian who believes in the Supernatural nature of the Person and Ministry of Jesus can accept.

The Living Christ and the Four Gospels, by R. W. Dale, LL.D. 299 pp. Doran, New York. A reprint of a book that the present generation will be glad to read for its massive, cumulative and convincing arguments from experience of the living Christ, as well as for its arguments for the historical trustworthiness of the story of Christ as told in the Four Gospels.

The Glory of His Robe, by Edward John Stobo, S.T.D. 269 pp. Doran, New York. Fifty brief essays by a Canadian minister on various aspects of religion and life. All are written for a practical purpose—to help people in every day living. It is indeed a helpful book; its sanely optimistic, Christian faith, and its many interesting personal incidents and anecdotes, add to its attractiveness and power.

RELIGIOUS BOOK WEEK



Scientific Christian Thinking for Young People, by Howard Agnews Johnson, D.D. 238 pp. Doran, New York. A good book to put into the hands of young people of High School or College age, who are interested to learn how fundamental Christian thinking is affected by the conclusions of modern science. This book will satisfy their minds and confirm their faith. Dr. Johnson gives a keen discussion of the spiritual meaning of the universe, the validity of the O. & N. T., the program of Christ, the prayer life of believers, and the challenge to Christian service. He also critically examines the evolutionary hypothesis.

Our Ambiguous Life, by John A. Hutton, D.D. 252 pp. The Pilgrim Press, Boston. Dr. Hutton is in the front rank of English preachers. He has been heard in America, at Northfield and Lakeside, and elsewhere, and has made for himself a reputation on this side of the Atlantic, too, as a preacher of outstanding ability. This volume contains twenty-eight of his sermons; they are marked by deep insight into the heart of Scripture, fine literary qualities, and by a flaming eloquence.

The Safest Mind Cure, by Rev. W. E. Orchard, D.D. 195 pp. Doran, New York. Dr. Orchard is one of the great London preachers. He is a strange compound of a medieval mystic and ritualist and a modern thinker. He is virile, intellectual, fearless, spiritual; a man with a passion for social righteousness. These are notable sermons.

The House of the Lord's Prayer, by Amos R. Wells, LL.D. 70 pp. The Westminster Press, Philadelphia. A devotional study of the Lord's Prayer, which the author likens to a house, describing its entrance, rooms, and windows. Those who enter this "House," under Dr. Wells' guidance, will see the use and beauty of its various rooms, be inspired by the outlook from its windows, and will desire to live therein with their Lord.

Bible Types of Modern Women, and **Bible Types of Modern Women**, second series, both by Mackintosh Mackay, B.D. The first has 328 pp., and the second, 198 pp. Doran, New York. Mr. Mackay has a genius for this kind of preaching. He makes these

women of the O. and N. T.—38 of them—live before us and tell their story. He excels in characterization. This kind of address is very interesting, and lends itself to forceful applications to modern life. Learn how to do biographical preaching from Mr. Mackay.

Via Sacra, by Rev. T. H. Darlow, M.A. 268 pp. Doran, New York. Twenty-three devotional and practical studies in Christian life and experience, marked by the quiet confidence of an assured faith.

The Gospel of the Sovereignty, by Rev. J. D. Jones, D.D. 328 pp. Doran, New York. Dr. Jones is one of England's greatest evangelical preachers. He is an expositor—unfolding the Word of the Lord—a prophet—a spokesman for God—and a humanist, loving his fellow men. With breadth of culture and of knowledge, with faith and with fervor, he preaches mightily the grace of God.

The Meaning of Life, by Rev. A. Edwin Keigwin, D.D. 260 pp. Doran, New York. This is topical and popular preaching of the best type—objective, direct, practical, interesting, and persuasive. These sermons treat of the meaning of life, of spirit, of reason, of sin, of ambition, happiness, and the moral and spiritual order.

The Life of the Spirit and the Life of Today, by Evelyn Underhill. 311 pp. E. P. Dutton & Co., New York. A book of outstanding importance on the life of the Spirit as it is manifested in the "here-and-now." "In religious experience," the author tells us, "Spirit is felt as an inflowing power, a veritable accession of vitality; energizing the self, or the religious group, impelling it to the fullest and most zealous living out of its existence, giving it fresh joy and vigor, and lifting it to fresh levels of life." The author inquires into the spiritual experiences which are characteristic and fundamental in all great religions.

Christianity and Problems of Today, by Various Authors. *Bross Lectures*, 1921. 159 pp. Scribner's, New York. An important and valuable series of lectures on vital subjects of immediate interest. The topics and lectures are: From Generation to Generation, John H. Finley; Jesus' Social Plan, Prof. Kent; Personal Religion and Public Morals, Robert Bruce Taylor; Religion and Social Discontent, Paul Elmer Moore; The Teachings of Jesus as Factors in International Politics, With Especial Reference to Far Eastern Problems, Prof. Jeremiah Jenks.

The Return of Christendom, by Various Authors. 252 pp. Macmillan, New York. Nine essays by as many writers, advocating on various grounds the return of Christendom to the mode of social life and the type of church life which characterized its early and, as the writers believe, more Christian days. Some form of Christian Socialism is regarded desirable, but Marxism, Communism, and State Socialism are condemned and repudiated. Perhaps Guild Socialism is nearer to what these writers have in mind for social reconstruction. Economic justice cannot be secured, they affirm, without moralization of property; and that can be secured only through Christian teaching, which alone can create the type of character which can make a just, brotherly, and lasting order of human society. There is a very interesting chapter on The Medieval Theory of the Social Order. This is an able series of essays on a great theme; but is the solution of the problem to be found in turning the clock back?

Father and Son, by Philip E. Howard. 132 pp. The S. S. Times Co., Philadelphia. Just the book for Christian fathers who are seeking guidance in training their sons to be well-poised, manly, useful, and Christian. The boy problem is intelligently and soundly presented from many angles—his first few years, his relation to the "bunch," his books, his religion, the girl problem, his schooling, life work, and breaking home ties.

Great Men as Prophets of a New Era, by Newell Dwight Hillis. 221 pp. Revell, New York. In these engrossing pages, Dr. Hillis links such men as Dante, Savonarola, Milton, John Wesley, Garibaldi, and John Ruskin, with the movements they led and inspired. Dr. Hillis excels in biographical sketches of this sort. He makes the man and the movement he led stand out in such a clear light that we see distinctly the greatness of the leader's personality and the significance of his great service.

Roosevelt's Religion, by Christian F. Reisner. 385 pp. The Abingdon Press, New York. Dr. Reisner has rendered a distinct service to the church and the American people by writing this book, for he has shown us that the typical American is also a typical Christian. Probably no one ever doubted the sincerity of Roosevelt's Christian life, but here we have abundant facts which illustrate it. His childhood home was Christian, and his own home was Christian. He read and revered the Bible; he loved his God and the church of Jesus Christ; he was a church-goer as well as a church member; he was a preacher of social and political righteousness. This splendid book ought to be widely read and circulated.

James W. Bashford, by George R. Grose. 252 pp. The Abingdon Press, New York. Bishop Bashford was one of the most eminent leaders of the Methodist Episcopal church—successful as pastor, college president, and bishop in China; an ambassador of peace and good-will to that ancient land, and a saintly character. He was not a cloistered saint, but a mystic who was in the best sense a man of the world and an administrator of great affairs. He is best known, perhaps, for his work in China. He loved and understood the Chinese, and in turn was loved and trusted by them. He wrote one of the most illuminating books about that great land that it has been the fortune of the present reviewer to see, namely "China: An Interpretation." His friend, President Grose of DePauw University has given us in this fascinating book a fine interpretation of the great characteristics of the Bishop, as well as a survey of his wonderful service to the church and the Kingdom. Not only the M. E. church, but all Protestantism, will keep in grateful memory this noble-hearted Christian, this missionary statesman, Bishop Bashford.

Life Under Two Flags, by James D. Eaton. An autobiography. 297 pp. A. S. Barnes & Co., New York. The story of an interesting and useful life. It describes the writer's life, from the early pioneer days in Wisconsin to his long and successful experiences as a missionary in Chihuahua, Mexico. He gives a graphic account of a trip across the continent and back, just after the completion of the first transcontinental line. In fact, the entire narrative gives a picture of early days, both in the U. S. and Mexico, that is of absorbing interest. His service in Mexico enables him to throw light upon the political and social life of our southern neighbor. As one reads his story, one feels that the missionary is the real ambassador of international good will. It will do you good to know Dr. James D. Eaton; he is a man who has accomplished much for Mexico.

Seneca the Philosopher and His Modern Message, by R. M. Gummere, Ph.D. 150 pp. Marshall Jones Co., Boston. Civilization owes an incalculable debt to ancient Rome in general and to Seneca in particular. His philosophy influenced the early church, the medieval church, the Renaissance, and the thinking even of our own day. He came the closest of any of the ancient philosophers to the Christian ideals of life. Dr. Gummere traces here, in a way that enchains our interests, the influence of Seneca upon great minds all along the way from his own day to ours.



The Influence of the Church on Modern Problems, by Various Writers. Macmillan Co., New York. 25 papers read at the 37th Church Congress in Baltimore, April, 1922. They are for the most part the views of Episcopal clergymen. They discuss the young people's problem, creedal requirements and church reunion, the second coming of Christ, psychoanalysis, church and labor, young men and the ministry and prayer.

Wise Men From the East and From the West, by Abraham Mitrie Rihbany. Houghton Mifflin Co., Boston, Mass. \$2.50. This volume is a notable interpretation of the East to the West. There are 22 chapters dealing with the fundamental ideas of the Eastern type of mind. The author is a Syrian by birth who writes from personal experience. He discusses "The East at the Paris Conference," "The Restoration of the Turks to Power," "Zionism," and "The Spirit Over Chaos." The chapter on "The Revolt of the East Against Western Domination" is significant.

The Sunday School at Work in Town and Country, by W. M. Braham. Geo. H. Doran Co., New York. \$1.50. The author is Superintendent of the Department of Sunday School Administration of the Methodist Episcopal Church South. This volume is a complete survey of the problems of the Sunday School in the open country, the town and village. The book is illustrated and contains plans for churches, schools and social centers for community work.

The Fern Lovers Companion, by Rev. George Henry Tilton. Published by the author, Melrose, Mass. This beautiful book, profusely illustrated, comes to us from the author who is a fern lover as well as a botanist. The ferns referred to are those of the Northeastern States and Canada. There are 239 delightful pages.

The New Psychology and the Teacher, by H. C. Miller. Thomas Seltzer, New York. \$1.60. The author discusses education from the standpoint of analytical psychology and tells parents and teachers the main conclusions of such study. The book is untechnical and an introduction to the great problem of education.

Progress and Science, by Robert Shafer. Yale University Press, New Haven, Conn. \$2.50. In this book we have 6 chapters on "Progress through science," "Social progress," "Education and progress," "Science and history," "Walter Pater," and "Conclusions."

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Pilhadelpia

THE CHEST OF JOASH AND THE EVERY MEMBER CANVASS

Under the above title Rev. Frederick T. Rouse, pastor of the Pilgrim Congregational Church, of Worcester, Massachusetts, sends us the following:

When Joash planned an every member canvass for the temple, "from year to year" he sent out the Levites to get the money. He said, "See that ye hasten the matter"—"But they hastened not." They were too slow.

So he prepared a chest and told everybody to bring their money in "and all the people rejoiced" and took hold of this with zest, and brought the money in till they had to empty the chest several times and "they gathered money in abundance."

This year we tried the chest of Joash. Instead of sending out to canvass the people, they brought their money in. First we had a Budget Supper. Over two hundred* sat down. The proposed budget was presented and discussed. An address was given on Stewardship and another on Benevolences. Then a play was given on "Canvassing Mr. Tightwad." It was very amusing. A letter was sent to every possible contributor by the Trustees and another by the pastor containing a pledge card and requesting that it be brought to the Church on Ingathering Sunday.

A Chest of Joash, made Christian by being surmounted by a cross, was placed on the communion table. After a brief sermon on 2 Kings 24, the people were invited to bring their gifts. First twenty-four kindergartners marched in from their room, and being lifted up, put in their

pennies and pledges. Then they climbed onto the platform and stood in a semicircle behind the chest. Then the Go-to-Church Band and children of the congregation came up bringing their pledges, then the congregation. I could not see one that failed to come up. Over four hundred cards came in. A larger amount was pledged, both to benevolences and church support than on any previous single day, and the service was most impressive.

Of course there were some who did not appear. It was understood that on the next Sunday there would be a clean-up canvass. There remained about one hundred and fifty to be seen. Because of the reduced number, picked canvassers could be sent.

The chest plan is not simply to be adopted as an easier way, and should be prepared for with even more earnest prayer and forethought.

For a change at least, the Chest of Joash proved a very satisfactory variation of the Every Member Canvass idea.

"All the princes and all the people rejoiced, and brought in and cast into the chest and gathered money in abundance."

Some people may have more money than you, but nobody has any more time than you, 24 hours every day.

A joke is something that's extremely clever—when we make it ourselves.

Worship steadies the storm-tossed ship of the soul. Come to Church.

ORDERS VERSUS PRONOUNCEMENTS!

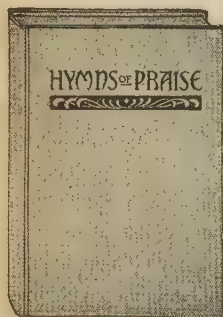
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| 400—Broadway Christian, Los Angeles, Cal. | 400—First Methodist, Swissvale, Pa. |
| 400—First Pres., Tarentum, Pa. | 250—Snyder Ave. Cong., Philadelphia. |
| 500—First M. E., Arkansas City, Kan. | 300—First Baptist, Portsmouth, Ohio. |
| 316—Boulevard Pres., Cleveland, O. | 350—Central Christian, Lima, Ohio. |
| 400—LaFayette Park Baptist., St. Louis. | 350—United Evangelical, Oil City, Pa. |
| 325—Zion Luth. Hollidaysburg, Pa. | 300—Salem United Brethren, Reading, Pa. |
| 400—Christian S. S., Uhrichsville, Ohio. | 400—North Ave. M. E., Pittsburgh. |
| 650—First Methodist, Galesburg, Ill. | 300—Christian, Chicago Heights, Ill. |
| 300—First Baptist, Galesburg, Ill. | 300—Trinity United Evangelical, Canton, O. |
| 350—First Christian, Youngstown, Ohio. | 400—Greene Mem. M. E., South, Roanoke, Va. |
| 500—Epworth Methodist, Marion, Ohio. | 250—First Baptist, Maryville, Tenn. |
| 400—Englewood Christian, Indianapolis, Ind. | 300—First Presbyterian, Clearfield, Pa. |
| 300—Broadway Christian, Louisville, Ky. | 250—First Christian, Richmond, Ky. |
| 500—Christian, Paris, Ky. | 200—Christian, Virginia, Ill. |
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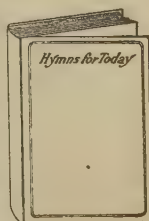
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2★	10	10	60	17	14	13	9
3	14	11	71	18	10	12	7
4	10	8	54	Beginners	1.37	44	
5★	15	15	93	Primary	1.71	86	
6★	9	9	75	Visitors			12
7	8	7	10				
8	14	13	89	Rally Day Sun. Sep. 14			
9★	8	8	71				
10	116	85	4.70	Attendance	Collection		
11	73	53	3.38	Last Week	498	19.87	
12	26	25	1.75	Today	481	22.40	
13	52	45	89	Birthday		2.95	
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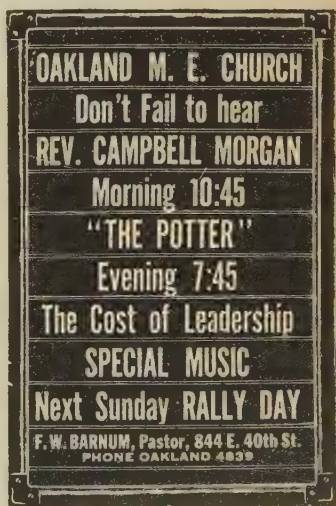
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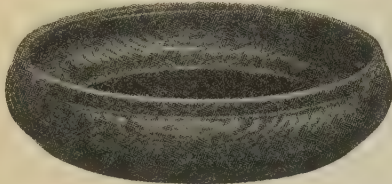
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During war times some people thought that the church had failed and that the Christian religion was without strength to help. The world was in confusion and nothing seemed established. But it was only opportunity for the church to manifest her strength and how well she is meeting the test. In the past five years she has fully doubled her endeavor. Her organization, almost made new is better than ever before and she is attempting the tasks of Christianity with a vision and a purpose and a faith and such success as history has rarely recorded. "All hail the power of Jesus' name."

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There is great advantage and convenience in study in having one or more versions of the New Testament in columns parallel with the text of the authorized version. The best modern translation is quite generally conceded to be that by Dr. James Moffatt. The George H. Doran Company, New York, have just brought out the translation by Dr. Moffatt in a parallel edition with the old version.

The King James version with which we are so familiar was a translation into the language of the people of that day. It was so in order that all the people might read and understand. But language changes greatly in three hundred years. The Moffatt translation is in the language of the people of our day. Not only so, but it is based on a more accurate Greek text, not available three hundred years ago. So the truth can be made clearer at many points. To have this translation side by side with the older version gives a most helpful kind of commentary on the various passages. The book has a very valuable introduction and is of best print and binding. It is a treasure for any minister, Sunday School teacher or other Christian worker.

SERIES OF SERMONS

Rev. Charles Harrison Becker, of the Elmira Presbyterian Church, Toulon, Illinois, preached a series of sermons to young people, covering the Sunday evenings of two months. He used the Book of Ecclesiastes and found nearly all the themes here indicated.

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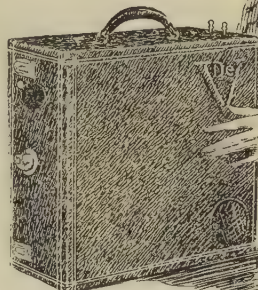
You wouldn't take \$10.00 for it. Souls have been converted while reading it. Send your \$3.00 and I will send Book and 100 tracts in return. I will also inclose printed instructions how to get \$5.00 for this 100 tracts in 3 minutes. I am not making money at this. I am a pastor and want only enough to pay postage, printing and advertising. No sample tracts sent unless you send postage. Money back if you are not satisfied.

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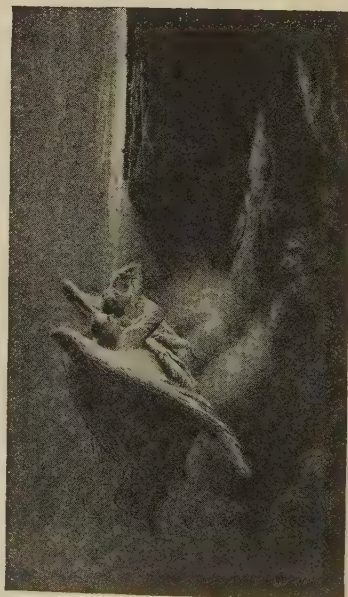
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New ideas for Easter. Different, sparkling, original. Action songs, pantomimes, primary pieces, monologues, class exercises, tableaux, etc. Dozens of Easter entertainments can be gotten up with its help. Much of it needs little rehearsal.

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Mar. 23 Exp.

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Have you honestly considered the fact that you may be the "one," and not of the remaining five?

If you were laid up for a few weeks or months, would it not mean some financial embarrassment—some deprivations and disappointed hopes in the home circle?

Do you know that so small an investment as *twenty-five cents a week* will help materially to relieve the stress of such a situation?

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Please See Next Page

See Preceding Page

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\$14.00 a week for total disability by accident, limit 5 years
\$7.00 a week for partial disability by accident, limit 26 weeks
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All diseases covered. Full indemnity for first week.

Cost: Only \$3 per quarter—\$12 per year!

Double above benefits—\$6 per quarter.

Application fee \$4; for double benefits \$7.

Application fee covers all cost to July 15, 1923.

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\$25.00 a week total disability by accident, limit 52 weeks
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Double above for injury by wreckage of cars, etc.
\$5,000 for accidental death
\$25.00 a week for confinement by surgical operation
\$20.00 a week for confining sickness, 30 weeks, first week excluded
\$10.00 a week for non-confining sickness, limit 15 weeks

No indemnity for first week of any Sickness.

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These policies provide the limit of protection obtainable at the cost indicated. There is no "just as good." We have the best risks; lowest overhead; no profits to pay.

Why not secure this urgently needed insurance now?

Please See Next Page

—OVER—

—OVER—

See Preceding Pages

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The Ministers Casualty Union

Minneapolis, Minn.

(INCORPORATED 1900)

Enclosing application fee, I hereby apply for membership in the above Union, to be based on the following statements and answers which I warrant to be true.

1. Name in full.....
2. P. O. Address.....
3. I am of the white race. I was born on the..... day of..... 19.....
Age (last birthday)..... Height..... Weight.....
4. I am an ordained clergyman of the..... church
5. Present position.....
6. Beneficiary in case of death.....

WRITE BENEFICIARY'S OWN GIVEN NAME

- Relationship..... Residence.....
7. Have you ever had a policy in this Union?.....
 8. Have you ever received indemnity for disability, if so how often?.....
 9. What other insurance providing weekly indemnity have you?.....

10. What disease or sickness have you had during the last five years? State date and particulars in each case.....

11. Is your sight or hearing impaired?.....
12. When did you last consult a physician, and for what?.....

13. Have you ever had: Appendicitis, or symptoms thereof?..... Hernia
(or rupture)?..... Hemorrhoids, or other rectal troubles?.....
Tuberculosis?..... Rheumatism?..... Any chronic disease, defect or
deformity?.....

14. Are you now in sound health?.....
15. Which policy do you apply for?.....

Date..... 19..... Signed.....

APPLICANT

Application approved..... Certificate issued.....

EXP. 3-23

Prayer Meeting Department

THE MID-WEEK SERVICE

How to Enjoy the Prayer Meeting

Attend regularly and punctually.

Study the subject in advance.

Come expecting a blessing.

Bring a friend with you.

Be one of the first to take part.

Join heartily in the singing.

Don't think about that engagement tomorrow.

Listen always as if hearing a will—to see how much there is **for you**.

After the meeting greet as many as you courteously can; strangers first, friends afterwards.

Finally, if you enjoyed the meeting, say so. Look for its good points and speak of them, so will you see more and more to approve and enjoy.—*From a Pastor's Topic Card.*

* * *

I. THE PEARL OF GREAT PRICE—SOUGHT

Scripture: Rev. 22:1—21.

Hymn: "Art thou weary, art thou languid?" John M. Neale.

Topic: The Pearl of Great Price—Sought.

Key Verse: "The kingdom of heaven is like unto a merchantman seeking goodly pearls." Matt. 13:45.

Memory Verse: "Seek ye first the kingdom of God and his righteousness." Matt. 6:33.

Life is a search for goodly pearls. In business, in thinking, in art, in literature, we are seeking for pearls of the greatest worth.

In this parable Christ appeals to the restless anxious search of the human heart for the highest good, and tells us that it is this very ambition that the kingdom of heaven came to satisfy. If you desire the secret of the success of the religion of Christ you will find it here. Religion is an appeal to something within us. It meets a felt necessity. We are all soul hungry; it offers us the "bread of life." We are thirsty; it puts to our lips "the water of life." We long to be rich; it puts within our grasp the "pearl of great price." We have within us longings which refuse to be satisfied by the little gems we may gather from the sand upon the shores of our earthly existence, but the kingdom of heaven offers us one pearl of great price for which we should be glad to sell all that we have in order to make that one our own.

I. This parable sets forth, first, the exceeding worth of salvation through Christ.

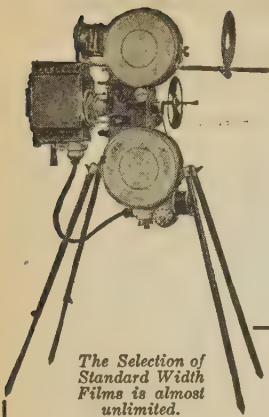
The merchant, when he found one pearl of great price, went and sold all he had and bought it. Christianity claims to be of the utmost importance to every one of us. Do we usually regard it so? Can we say with Paul: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?" "What things were gain to me, those I counted loss for Christ?" Men have parted with all they had for the kingdom of heaven's sake. They have subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; they have endured cruel mockings and scourgings, they have been stoned, sawn asunder, slain with the sword; they have wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, all that they might win Christ and have the pearl of great price as their treasure. It is just such wisdom the Bible sets forth as "better than rubies," and all the things that can be desired are "not to be compared to her." "The gold

and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold."

Does it pay to be a Christian? Can you invest in anything better? Put religion to the test, try the gold in the furnace, bring the pearl to the jeweler and see whether its value is quoted too high. Find out whether salvation "rules too high" on our spiritual exchanges. Do you not find the pearl too precious to be dissolved, like the Egyptian queen's, in a cup of sinful pleasure? Is it not too glorious to be sold, like Esau's birthright for one mess of pottage? Who can tell in dollars and cents the exceeding value of salvation of the pearl of great price? Religion is the very most important thing in all this world to every one of us.

II. The duty of obtaining this pearl is an appeal to common sense. This is shown by the reference to the conduct of a merchantman. Now, none of us doubt the energy, the prudence, the common-sense of merchantmen. We glory in the strength of character and sagacity of mind developed by business. These very traits of merchantmen are recognized in this parable. Christianity is willing to submit its claims to the test of business principles. The kingdom of heaven is like unto a merchantman;—like the best business man among us, with an eye as keen and a wisdom as far-seeing. The kingdom of heaven is not like some dreamer, some impractical man who begins to build not knowing whether he will be able to finish, or who invests without carefully weighing the chances of profit; but it is like unto a merchantman—one who counts the cost, who lays his plans, who keeps his books, and who acts with both wisdom and energy. And so this parable should appeal to all, and especially to people who claim to possess business force. Religion comes to the active practical farmer and says: "You know, 'Whatsoever a man soweth, that shall he also reap;' well, 'He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.'" It asks you, "Do men gather grapes of thorns or figs of thistles? Can a good tree bring forth evil fruit or a corrupt tree good fruit?" It comes to the scholar and the philosopher, and says: "Prove all things; hold fast that which is good." It appeals to the prudent mechanic and says: "Which of you intending to build, sitteth not down first and counteth the cost, whether he have sufficient to finish?" That means if you enlist at all you should enlist for life. It comes to the shrewd business man and puts a question of profit and loss, of exchange, and says: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" And that means that there is nothing in this world so important to one as his soul's salvation. So Christianity appeals to us all in every department of life, and asks us to consider its claims, to bring them to the test of common sense. If this life ends all, surely we may as well eat and drink, for tomorrow we die. But if there is a "kingdom of heaven" where we may live forever, or a "kingdom of darkness" where men are lost, is it then not the wise and manly and common-sense thing to do, to look the claims of religion squarely in the face? Let us put the gold to the test. Let us weigh the pearl in the balance, and see if it will pay to invest.

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is



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good, and let your soul delight itself in fatness." Set out on the quest for the Pearl of Great Price.

Unite in offering the Lord's Prayer.

* * *

II. THE PEACE CHRIST GIVES

Scripture: John 14:23-31.

Hymn: "In heavenly love abiding."—Anna L. Waring.

Topic: The Peace Christ Gives.

Key Verse: "My peace I give unto you." John 14:27.

Memory Verse: "What time I am afraid I will trust in thee." Psa. 56:3.

This is one of Christ's sweetest assurances to his followers—that he will give us peace. And it is a special kind or quality of peace he promises. The emphasis is upon the word "My." "My peace give I unto you." The peace is the same deep, abiding and blessed peace he enjoyed.

It was not the peace of affluence. Some of us think that if we had wealth and the things wealth can purchase we would be in a most satisfied, tranquil and peaceful state. But none of these things did Christ have.

Neither was his the peace of tranquillity. Some of us are so hurried in our lives, so pressed with duties that we long for the opportunity to sit down in absolute quiet and comfort, and be calm and undisturbed. We long for the peace of tranquillity. But Christ had not this. He was hurried, and pressed upon, opposed by enemies, appealed to by friends. His was the very opposite of a tranquil life.

Neither was his the peace of congenial companionship. On the contrary, he was solitary. His best friends had no close appreciation of him, his impulses or feelings. He was more than misunderstood. He was hated and hounded and wounded with the voices of opposition and the clash of strife. His was not the peace of congenial companionship and friendship. Therefore, that is not the kind of peace he promised his followers.

What, then, is the peace he gives?

I. First, it is peace of conscience. Sin is strife. Sin puts discord into our lives. Christ's peace was the peace of sinlessness. In the midst of all his press of work and the disturbances that surrounded him he had the peace of conscious integrity, of oneness with his Father. This is one feature of the peace he gives us. He makes us free from sin and able to enjoy the deep and abiding peace of one just before God.

II. Secondly, he gives us peace of character. His character had unity, harmony of purpose, was not disturbed by fickleness or changeableness. We approve the right and do the wrong. We are dual characters, torn by conflict within. But Christ's peace was that of confirmed character, stable, sound, unified. That is the peace he will give us and does give us as we accept it. This is one of his greatest gifts.

III. Again, he gives the peace of abiding trustfulness. This peace also Christ had. How often we hear him exclaiming, "My Father," and showing the utmost confidence in him. He gives us this peace so we can truly exclaim: "I worship thee, sweet will of God." "Thy will is my peace." In the midst of afflictions and trials and troubles we have, through Christ, the peace of abiding trust in God.

IV. Moreover, this peace he gives us is the source of power. Without peace there is no power. When the mind and heart are distracted with sin, fickleness and distrust, we are devoid of power. But when we have peace, the peace Christ gives, we are "free to serve." We have courage for undertaking and energy with which to bring success. Let us accept Christ's peace, his deep, continuous, abiding peace. Most desirable of gifts is it, and we can have it if we will accept.

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has said that "A man's praise has very musical and charming accents in another's mouth, but it is very flat and untunable in his own."

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Join together in offering the Lord's Prayer.

* * *

III. ZACCHEUS INCIDENT ON LAST JOURNEY TO JERUSALEM

Luke 19:1—10

Jesus steadfastly set his face to go to Jerusalem. In this Lenten season we are accompanying him along the way. Tonight we will study an incident of the way on his last journey as he had arrived so far as Jericho on the final stage of his way up to the Holy City. The story is about Zaccheus.

Some things we know about Zaccheus; his home, Jericho; his nationality, a Jew; his official position, chief of publicans; his financial condition, rich; his size, small of stature; his nature, enterprising.

I. First, in the account, we see him manifesting a commendable curiosity. It was "to see Jesus, who he was."

Curiosity is not necessarily evil. It is natural to men and may become serviceable in the most sacred pursuits. It excites inquiry, stimulates to research, and leads to the solution of many life-problems. In this case curiosity awakened an earnest desire to see Jesus; though we believe, also, that an obscure longing had sprung up in Zaccheus' heart for higher

treasures than the results of his tax-gathering—a hunger of soul which, as yet, he may have been entirely unable to explain to himself.

II. Next, we see him forming a determined purpose. How was he going to succeed in seeing Jesus? His attempt was met with flat failure. "He could not for the press, because he was little of stature." But this only brings out the force and fiber of the man. A new purpose of determination was formed. "He ran before and climbed up into a sycamore tree." He placed himself in the way where Jesus must pass.

III. Now we see him greeted with a wonderful surprise.

One element of this surprise was his unexpected detection. Zaccheus had his heart's desire; he saw Jesus. But what was of more consequence, Jesus saw him. He that seeks is sought. The seeking sinner was met by a seeking Saviour.

But even a greater surprise awaited Zaccheus in Jesus' summons of him to his side, and his declaration of a purpose to abide at his house. This was an honor he had not dared to hope for. The utmost he had consciously aimed at was to see Jesus. But instead of that only, Jesus proposed to become his guest, to remain a little with him, and on his last visit to Jericho, give Zaccheus his personal instruction.

IV. We next see Zaccheus' exceptionally instant and cordial response. "He made haste and came down and received him joyfully." This was a response remarkable, for one thing, in its alacrity. How few there are who "make haste and come down" when Christ calls! Zaccheus' response was remarkable also on account of the obedient spirit he manifested. His was unquestioning, willing, instant obedience. What blessedness such obedience ever brings!

V. Just here we hear a discordant note in an uncalled-for complaint. "And when they saw it, they all

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murmured, saying "He is gone to be a guest with a man that is a sinner." It was not the disciples, but the bystanders that complained. The complaint grew out of a narrow-souled and censorious disposition. It was wrong in spirit and weak in argument. "Gone to be a guest with a man that is a sinner"—whither should a physician go but to the sick?

VI. But Zaccheus gave proof that, though he had been a sinner, he was now a penitent.

He did not deny that he had been a sinner, but frankly confessed it, and promised, so far as possible, to make immediate restitution for his wrong doing. He says: "I restore." It was an immediate act; no deferring or putting off until some future day. He was not like some sinners of later generations who are only liberal to the poor in their will, giving away their money in charity when they can no longer keep or enjoy it themselves.

VII. That these words and acts of Zaccheus were genuine and sincere, is shown by Christ's approbation and acceptance of him. "This day is salvation come to this house." Zaccheus' family that day received the blessing of the Gospel, and became interested in the Messiah's kingdom. But this, in the end, probably led to their salvation. In that sense, salvation came to them all that day.

VIII. In a final word, Christ clears himself from any false imputation as to why he went to be Zaccheus' guest. "For the Son of Man is come to seek and to save that which is lost." And in explaining this act, he also explains his whole purpose and mission in coming into the world. The deplorable case of the sons of men is that they are lost. The gracious design of Christ is to save the lost. As we realize this we are getting the true meaning of the Lenten season.

* * *

IV. ECCE HOMO. HOLY WEEK THEME

"And Pilate said unto them, Behold the man," John 19:5.

Good Friday comes before Easter. These days before Easter are sacramental in significance. They stir remembrance of Christ, and remembrance kindles love. When Pilate refused to deliver Jesus to be crucified there were some who insinuated that he was in league with Christ to set up a new kingdom in opposition to Caesar. In order to take away any such suspicions Pilate ordered Jesus to be scourged. The soldiers took him, clothed him with purple, crowned him with thorns, spit upon him, buffeted and smote him. Then Pilate brought him forth upon the balcony in sight of the multitude assembled and pointing to the bleeding, humiliated form said: "Behold the man!" "Ecce Homo."—"Behold the man—this is the one whom you charge me of conspiring with against Caesar! That is my answer. Do you think I would treat a colleague so? Is that the way I would show kindness to a friend?" Do you not think that was a very telling way of answering the charge? Do you suppose it was ever repeated against Pilate again?

It is also true that while Pilate wished to clear himself he had no desire to deliver Christ to be crucified. It is likely he had another purpose in bringing him forth in this array of misery. He probably thought that, blood-thirsty as they were, the vengeance of the people would be satisfied at the sight of their victim in this extremity of suffering and misery, and they would say, "Let him go; it is enough; release him." But instead of that, like wolves that have tasted blood, they were insatiable. They only cried the more loudly, "Crucify him! Crucify him!"

The words, "Behold the man," have become classic in Christian literature and are used to express a great deal more than Pilate meant. So, leaving Pilate and his purpose when he pointed to Christ, I, with a totally

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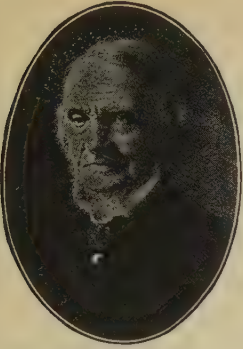
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different motive, say to each of you: "Behold the man, the man Christ Jesus, visibly set forth crucified among you." And may we be enabled by faith to look upon the crucified One as dying for our sins, as bearing our griefs, as carrying our sorrows!

Each circumstance of the life of Christ is deeply interesting to us as Christians. In all his weary pilgrimage from Bethlehem's manger to Calvary's cross, each spot on which he trod is surrounded with sacred associations; but the most hallowed spot of all is Calvary. It is there we see him in the agonies of the crucifixion, dying for us. The place has a sad, but sacred charm as we linger at the cross. We cannot but linger, Christ crucified means everything to us. So, if not literally yet truly, "sitting down we watch him there." We behold the man. We look upon the "Lamb of God which taketh away the sins of the world."

Not long since a brother minister told me of being one of a band of Christian travelers who met in Jerusalem. By mutual consent they went out together to the spot where Christ is thought to have been crucified, and on that "green hill far away, without the city wall" they spent a precious time of prayer and communion together. The thoughts that filled their hearts made their words but few, but they seemed to feel themselves standing under the very shadow of the cross. Christ's presence became very real to them, his crucifixion very real, his sufferings very real. But their hope through him also became very real.

We cannot witness the old scene really. We cannot even visit Calvary. But here in God's own house, by the vision of faith we can view the Saviour dying, behold the man, Christ Jesus, crucified for us.

While in this attitude we have a time for thought. We cannot sit at the foot of the cross without thinking. We cannot hear Christ's words from the cross without thinking. We cannot witness his awful sufferings without thinking.

I saw a picture in a home the other day of a person standing with clasped hands lost in thought before the cross. And so as in imagination we visit Calvary we cannot help thinking.

I. First, let us think of the greatness of his suffering and how he bears it. "And when they were come to the place which is called Calvary, there they crucified him." Hands that were never put forth but to bless, feet that went on no errand but of mercy were pierced by the great iron nails, and the Lord of life and glory hung bleeding upon the great rough cross of wood.

"See! from his head, his hands, his feet,
Sorrow and love flow mingled down!"

Behold the man, praying for his enemies: "Father forgive them, they know not what they do." Behold him providing for his mother: "Woman, behold thy son—Son, behold thy mother." Behold him turning to the dying thief to save a soul: "Today shalt thou be with me in paradise."

II. Again, let us think of the meaning of his death. It meant love, love for us, love for sinners, love for all men. It meant self-sacrifice for a sin-stricken race.

We are told that once there was a great plague in Marseilles. The doctors held a consultation and decided that they would never know how to stop the plague until a corpse should be dissected. That would mean sure death to the one who undertook it. Dr. Guyon said: "Tomorrow morning I will proceed to a dissection." He made his will; prepared for death; went into the hospital; dissected a body; wrote out the results learned, and died in twelve hours. Was not that beautiful self-sacrifice? Well, our Lord Jesus looked out from heaven, saw a plague-stricken race, a sin-stricken race. A remedy for sin must be found; sin must be dissected. He made his will, giving all to

his people. He came into this earthly hospital. He accomplished the work; but under our plague he died, the healthy for the sick, the pure for the polluted, the innocent for the guilty. Behold what manner of love! God commendeth his love toward us in that while we were yet sinners Christ died for us. We would never have had this scene on Calvary had it not been for the love of God and his desire to save us. You cannot go to Calvary and see the Saviour lifted up without being moved by it. And you cannot say, "It was because he loved me and gave himself for me," without having your heart go out toward him in love.

III. Lastly, let our thoughts turn to personal duty. 1. Our first duty is to love Christ in return for his love. Is it not sad that our hearts are so cold? We visit Calvary to get a new sight of his suffering to the end that we may get a new sense of his love.

2. Loyalty to him is another duty which should grow out of our love. Not long since we read about a farmer who was found kneeling at a soldier's grave near Nashville, Tenn. Some one came to him and said: "Why do you pay so much attention to this grave? Was your son buried here?" "No," he said, "during the war my family were all sick. I was drafted. One of my neighbors came over and said: 'I will go for you; I have no family.' He went off. He was wounded. He was carried to a hospital and died there. And sir, I have come a great many miles that I might write over his grave these words: 'He died for me.'" Christ was our substitute; he fought our battles; he was wounded and bruised and died. He gave himself for us. He died for us.

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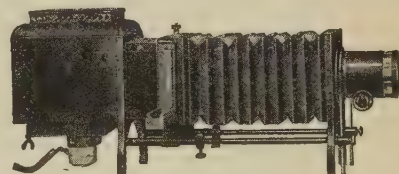
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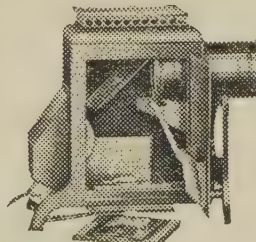
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More than a billion cocoanuts grown under the American flag are among the 1922 contributions of our tropical islands to the comfort and convenience of the people of Continental United States.

The cocoanut and cocoanut products, of which we have imported \$300,000,000 worth since the beginning of the war, come to us in four distinct forms. First, the nut in its natural forms; second, the shredded meat of the nut; third, a much more important article "copra" (the broken and dried meat of the nut in convenient form for transformation into oil); and, fourth, the oil itself, which forms 70 per cent of the meat of the cocoanut.

And nearly all of this material which we import is paid for in the products of our farms and factories.—*Trade Record, National City Bank of New York.*

* * *

President Scott, of Northwestern University, recently stated in a public address that every foreign student coming to this country cost the institution he attended on an average, \$400 a year; but when all the facts were considered, including the influence when he returned to his native land, each student was worth at least \$1,000,000 to this country—and President Scott does not speak without the backing of facts.

* * *

Trade of the United States with its insular possessions in the first quarter century of our occupation totals about 5½ billion dollars against a little more than one-half billion in the 25 years preceding our occupation.

The United States supplies a very large proportion of the imports of all these islands, 65 per cent of those of the Philippines, and over 90 per cent of those of Porto Rico and Hawaii. We take about 60 per cent of the exports of the Philippines, 90 per cent of those of Porto Rico, and 95 per cent of those of the Hawaiian group.

Sugar, tobacco and Manila hemp are our chief imports from the Philippines; sugar and pineapples from Hawaii; and sugar, tobacco and tropical fruits from Porto Rico. To all of the islands we export manufactures of every sort and also limited quantities of food, especially flour and meats.—*Trade Record, National City Bank of New York.*

* * *

We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men.—*Theodore Roosevelt.*

Captain A. E. Matthews, of the freighter "Hatteras" recently died of pneumonia at sea. No Bible was to be found on board. A wireless sent out by the "Hatteras" to the effect that they did not wish to commit the captain's body to the sea without religious service was picked up by the steamer "President Adams." The service was recited by the purser of the latter steamer and was listened to by the sorrowing crew of the "Hatteras" and his body was then given to the sea. In what a wonderful age are we living! —*Northwestern Christian Advocate.*

* * *

Preaching Through Windows

The Expositor has had several articles concerning the lighting of stained glass windows. Here are two churches that have been carrying out the idea:

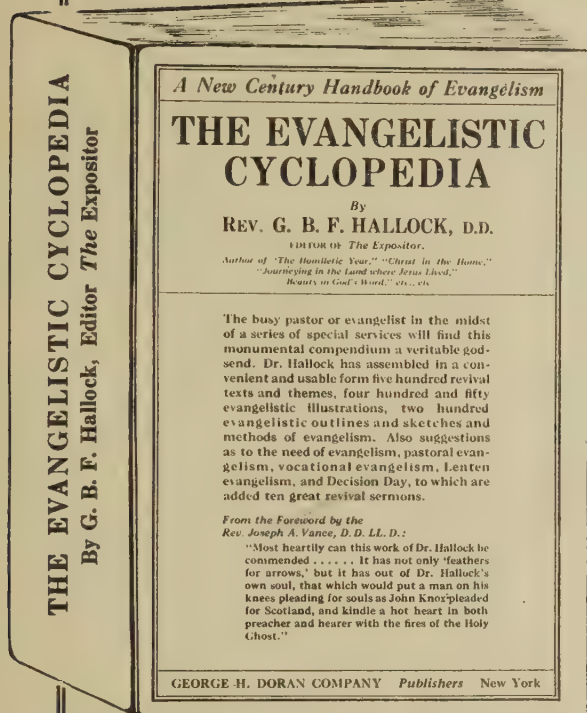
Lake Harriet Methodist Church, Minneapolis, has a beautiful window representing Holman Hunt's "Light of the World." A powerful lamp has been arranged outside the window to illuminate it and a part of the evening services includes the lighting of the window from the outside, the turning off of lights on the inside and the using of a few moments in quiet meditation and prayer. The pastor recently preached on the window for an entire service, allowing the illumination to remain unchanged during the entire sermon. Various songs were used based upon the significance of the picture. St. John's Episcopal Church, Hartford, Conn., has a beautiful memorial picture portraying biblical figures. Lights have been arranged so that the window can be illuminated during the evening hours every night of the week. The lighted window is attracting considerable attention and arousing no small amount of interest.—*Northwestern Christian Advocate.*

* * *

The largest single Bible order ever placed in the United States, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

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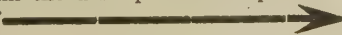
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to Rev. _____ Address _____
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Send me book "*An Evangelistic Cyclopedia*," 352 Pages, by G. B. F. Hallock, when you receive the new subscription order.

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Bible Not Wanted

Four states have now ruled that the Bible is a sectarian book and may not be used in the public schools—Illinois, Wisconsin, Michigan and California. —*The Christian Register*.

* * *

Through the Sunday School Council of Evangelical Denominations, bi-lingual Bible Lesson quarterlies for adults are already published, or are in process of publication in the Czech, Italian, Magyar, Polish, Russian and Spanish languages. The Sunday School work with boys and girls is of course conducted in the English language.

* * *

The Canal Zone

A few weeks ago the Federal Council Committee on Religious Work on the Canal Zone received this cablegram from the two pastors of the Union Church:

"Combined Fleet arrives Canal Zone February 20th for two months. Can you secure \$2,000 from Churches in the States to serve the boys of the Fleet while here? The Devil has unlimited means."

It is a notorious fact that every effort has been made across the border from the Canal Zone, which is under United States control, both in Colon and Panama City, to prepare for the coming of the great Fleet of the United States. Saloons, brothels, gambling dens, have been made ready to prey upon our boys.

The Union Church on the Canal Zone, composed of members of all denominations, and heartily endorsed by the denominations having membership in the Federal Council of Churches, is doing all it can to combat these conditions. The Rev. Harry B. Fisher, brother of Bishop Fred B. Fisher, of the Methodist Church, is pastor at Cristobal, and the Rev. A. R. Brown, formerly pastor of the West Haven, Conn., Congregational Church, is pastor at Balboa Heights.

* * *

Dr. Sidney L. Gulick writes that he "found in China the deepest distrust of Japan and a fixed idea that Japan was certain to put something sinister over on China; that Japan was not sincere in her policy of restoration; that she was forced by the Washington Conference to an agreement that she did not like and that she intended to evade in every possible way; that the so-called restitution of Shantung would in fact be only a form and a sham.

"The fact seems to be that Japanese militarists still have considerable influence and are striving in the conferences to make the Chinese pay as large a sum as possible for the properties to be returned; the Chinese delegates on the other hand are seeking to cut the costs down to a minimum. This financial bone of contention is tending to conceal the larger significance of what Japan is agreeing to do, or rather has already agreed to. The financial haggling spoils the splendid psychological opportunity of the Japanese in returning the whole area in such a fashion as to arouse confidence and goodwill. Japan seems to have lost the opportunity of doing a dramatically effective thing in winning China's confidence"

* * *

The Japanese, under the leadership of Prime Minister Kato, are conscientiously fulfilling their duties under the Treaty of Washington, according to the report of the Japan Council of the World Alliance for International Friendship through the Churches, received at the United States headquarters of that organization in New York.

The leadership of the anti-military movement has been taken by the National Christian Council recently organized by the following eight groups; the Y.M.C.A., the Y.W.C.A., League for the Reduction of Armaments, Japan Peace Society, Women's Christian Temperance Union, League of Nations Association, Women's

Peace Society, and Japan Council of the World Alliance.

* * *

Employment of Cripples

The undertaking of the Ford Motor Company profitably to employ cripples and handicapped is described in the *New York World* by Rev. W. L. Stidger. Mr. Stidger records that Mr. Ford refuses to give to charity because he is interested rather in making the handicapped person productive. There are cripples at work on jobs for which they are well adapted who can produce just as much as a physically normal worker. Blind men are working at the regular wage scale at jobs which Mr. Ford proved they can do quite as well as men who see. It is a Ford employment policy that no man should be turned down on account of a physical defect and that no man should be discharged because of such disability. "We do not prefer cripples," says Mr. Ford, "but we have demonstrated that they can earn full wages."

Mr. Ford has had careful job analyses made throughout his plant. The jobs are classified with reference to their requirements in physical exertion. It has been found that 670 jobs can be performed by legless men, 2,637 by men with one leg, 2 jobs by armless men, 715 by men with one arm, and 10 by blind men. Actually at work are 9,563 "sub-standard" men.

* * *

The Dean of Worcester, England, spoke by invitation at a recent conference of the International Federation of Trade Unions at The Hague, interpreting to the conference the peace aims of the churches. After he had finished speaking, one of the four Russian Bolshevik representatives present denounced the committee for inviting "members of the bourgeoisie," such as the Dean, to take part in the conference. Later, however, M. Vandervelde, the great Belgian labor leader, took up the Bolshevik challenge and denounced Bolsheviks for their treatment of the Socialists in Russia and their refusal to grant an amnesty when asked to do so by the Socialists of Europe. The Dean was much impressed with the fact that the Bolsheviks "did not seem to have a single supporter" and they voted alone.

* * *

The Executive Committee of the Associated Advertising Clubs of the World, representing a membership of 25,000 business men and women, adopted the following resolution:

We believe the time has come when every right thinking man and woman should join his or her efforts with those of the forces for good in this country, in movements and means to develop the spiritual side of man, to offset the great stress placed on material things, to discourage selfishness and greed which militate against the solution of present day problems, and to encourage a greater consideration of the brotherhood of man and the development of a higher national conscience, and

We call upon our entire membership represented by the 250 advertising clubs scattered in all parts of this country, Canada, England, Ireland and Australia, and by the 22 departments of the National Advertising Commission, to give to the churches of their local communities the splendid co-operation for which their special training as advertising men and salesmen fits them, to bring to all elements of society the gospel of truth and right doing and the spread of moral teachings and the developing of a conscience that shall save the world from misery and ruin.

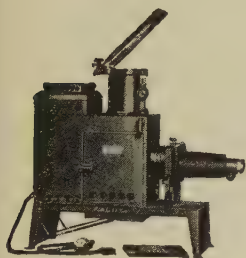
* * *

One out of every twelve children between the ages of 10 and 15 years in the United States, is gainfully employed, according to the Census of 1920. No one knows how many child laborers there are under 10

"Just Picture That!"



says the speaker—and each individual sees it differently. Make a uniform impression with your word-pictures by showing illustrations, enlarged and clear, projected on a screen through the



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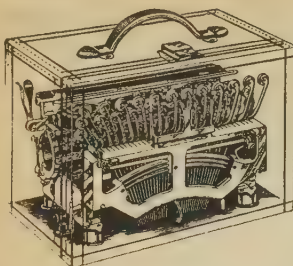
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The Folding Portable Hammond

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8½ lbs.

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*two to five different
languages, carried on
the machine AT ONCE.*
"JUST TURN THE KNOB"
and change instantly
from Roman Type, to
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By A. B. Cunningham

The author tells of Old Black Bass as
he has seen him on dusky evenings
when the whippoorwill calls. Old Black
Bass was the leader of his school.

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We will tell you how you can
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We will Send You Everything to do it with.
No merchandise to sell.

Any Organization in Your Church Can Do It
Send Us a Post Card Today

International Christian Unity League
Arcade Building Norfolk, Virginia

because no official count has been made. Hundreds
as young as 5 years are found working in sugar beet,
onion and cotton fields, on streets and in tenement
home work. Out of 1,000 children recently examined
in Colorado beet fields, 700 were found with deformi-
ties more or less serious. Of the children from 10 to 15
years working in the canneries of the Gulf Coast, one
out of every four is illiterate.—U. S. Department of
Labor—Children's Bureau.

GENERAL

The following advertisement, bearing on divorce and
remarriage, appeared recently in two daily papers of
Bangor, Me.:

To prevent further confusion and embarrassment,
we, the undersigned, ministers of the Methodist Epis-
copal Church in Bangor and vicinity, respectfully
state, that while we do not question the legality of
the remarriage of divorced persons, the law of our
church provides: "No minister shall solemnize marriage
in any case where there is a divorced wife or husband
living; but this rule shall not apply to the innocent
party to a divorce for the cause of adultery, nor to
divorced parties seeking to be reunited in marriage."
Therefore we will consider it a favor if not requested
to officiate at the marriage of divorced persons.

It is signed by ten Methodist Episcopal pastors of
the vicinity.

One of these pastors reports that during the last
two years he has turned away twenty-eight couples
after discovering divorce conditions that prevented
his officiating.—*Zion's Herald.*

Borrowing From the Preacher

The Herald of Gospel Liberty is prompted to tell
a tale that carries its own moral.

It was at a board meeting in a certain church,
located in a well-to-do community. Times had not been
the best, the Sabbath offerings had been small, and
quite a number of contributors were far behind on their
pledges. As a consequence, little had been paid on
the pastor's salary for two months. And now the board
was discussing what should be done.

Some young and energetic business men on the
board wanted to go to the bank and borrow the one
hundred and fifty dollars, which would enable the
church to square up all accounts and put it in the
clear again. But a good old deacon, whose con-
science on the question of churches being in debt to
their pastors, had been hardened by long years of
familiarity with just this very situation, stoutly
protested. "Why, this church has never borrowed a
cent in all the years that I have been on this board;
and I object to its doing so now!"

But the young pastor spoke up quickly and said:
"Beg pardon, my brother, but this church has borrowed
money continually. It has borrowed it of its pastors!
It has over a hundred dollars borrowed of me right
now—and that without interest! And because of this
fact, I have had to borrow a hundred dollars at the
bank, for which I am paying interest!"

It was a pointed truth, and it went home to the
hearts of the men on that board. They immediately
voted that hereafter the finance committee should see
to it that the pastor had a check for his salary every
Monday; that every bill should be paid spot cash;
and that arrangements with the bank with which
the church did its business should be made to secure
from time to time such small short-time loans as might
be necessary to tide over the scanty periods, in order
to make this "cash" basis possible.

The attitude of the average church-goer towards a
belief in a future existence, is thus characterized
by Dean Inge:

Wilson



Two churches that are Wilson equipped throughout.
Note partitions used even in galleries.

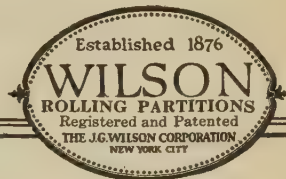
For the Saving of Light and Heat

RIGHT now there are many church buildings where light and heat are wasted. Perhaps yours is one. Great big rooms meant for great big meetings, but not a small easily heated or lighted room in the church. And as you well know, it costs a lot to heat and light big rooms for the little meetings so often held in all churches.

Thousands of churches are equipped with Wilson movable partitions just for the saving they afford. What we have done for them we can do for you

Let us tell you how or send you a catalog full of suggestive ideas on the subject of movable partitions.

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"Our contemporaries desire a religion without a hell; and they even seem to prefer a religion without a heaven . . . these people, as a class, have hopes in Christ, but in this life only. Christianity for them is mainly an instrument of social reform." The attempt to realize an earthly millennium has been tried in Russia, and the result has been an Inferno such as the world has never seen before.—*The Expository Times*.

* * *

Margaret Slattery has been talking to high-school girls. This is what they told her:

One of the girls objected to the statement made by a man who had recently addressed them, that girls were responsible for the behavior and standards of both themselves and their boy friends, responsible for most of the lower standards, lack of reserve and moral carelessness of today.

"We don't believe it," said one most attractive young girl, whose eyes flashed as she said it. "Both are to blame. Both of us are responsible. My mother lets my brother say things and do things that she would not permit me for one moment to do, and they are really as wrong for him as for me. She does not want me to go off with another boy and girl on an automobile ride and come home late, but she lets him, and he doesn't go alone, he goes with some other girls. Mother doesn't seem to care about that girl; she just doesn't want it to be me. I don't think it's right. I think boys' fathers and mothers should say 'no' just the same as they do for girls."—*The Christian Herald*.

* * *

"There are more Protestant Christians today on the Island of Ceylon than on the Island of Manhattan, according to the population. In New York City only one person in eight is a Protestant. There are four times as many Roman Catholics as Protestants, and

three times as many Jews as Protestants."—*Willon Merle Smith in The Presbyterian*.

* * *

A. B. Brewster has written of *The Hill Tribes of Fiji*, "a record of forty years' intimate connection with the tribes of the mountainous interior of Fiji." The student of comparative religions will find here many strange and suggestive facts.

The sense of sin is very keen among the Fijians, and the conviction that a close connection exists always between suffering and sin. But the sin that causes calamity can be purged by confession, by atonement, and by punishment. One of the early missionaries, Mr. Baker, was killed and eaten by the cannibal Fijians and the delinquents were not discovered. Thirty years afterwards, however, the son of the chief offender suffered a train of illnesses and misfortunes, and took these as a clear expression of the wrath of Heaven. He decided to make atonement for his father, and did this in a public service of the Wesleyan Church.

One curious custom obtained which reminds us of the cities of refuge in the Old Testament. A large stone was placed in the middle of a village, at which malefactors would take refuge. Once a man who had done wrong got on top of it he was safe. His pursuers would say to him, "Your life is spared, not because you are innocent, but because you are on the Rock of Refuge."

The Fijians have a keen sense of honor. A prisoner was being conveyed to jail, but it was extremely inconvenient for his guard to accompany him all the way. The guard therefore handed over the warrant, route paper, and handcuffs to the delinquent with a request that he would "be of a good spirit" and deliver himself up. Which he did! This is one of many stories Mr. Brewster tells that make one wonder whether civilization is altogether an advantage!—*The Expository Times*.

Quotable Poetry

I'M SURE I SHALL NOT PASS AGAIN THIS WAY

Mr. Daniel Sharp Ford, for many years the proprietor, editor and builder of *The Youth's Companion*, because of delicate health, managed his mammoth business from, and did much work in, a little room in his home looking out upon one of the beautiful parks of Boston.

When his loyal daughter, Mrs. Ella Ford Hartshorn, gathered and laid aside the many treasures found on Mr. Ford's plain but convenient desk, there was found in a conspicuous place, much worn because of frequent handling, the following poem: "I'm Sure I Shall Not Pass Again This Way."

If the poet had intended to describe Mr. Ford's daily purpose and to make record of his deeds, he could not have done so in more appropriate language than he did in the poem he wrote which was so much used and treasured by Mr. Ford.

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,

Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

HIS MONUMENT

He built a house; time laid it in the dust.

He wrote a book; its title now forgot.

He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.

He took a child from out a wretched cot,
Who on the state dishonor may have brought,
And reared him in the Christian's home and trust.

The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied, like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.

—Sarah K. Bolton.

LIFE'S COMMON THINGS

The things of every day are all so sweet,
The morning meadows wet with dew;
The dance of daisies in the moon, the blue
Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
And silence, and God's starry sky!
Oh! life—the whole life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear,
The walking in the warm half-gloom
To find again the old familiar room,
The scents and sights and sounds that never tire,
The homely work, the plans, the lilt of baby's laugh
The crackle of the open fire;
The waiting, then the footsteps coming near,
The opening door, the hand clasp and the kiss—
Is Heaven not, after all, the Now and Here,
The common things of life are all so dear?

—Anonymous.

THE PREACHER

He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint,
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in his pierced ones, naught between.

—Unidentified.

"LIFE WOULD HAVE PAID"

Jessie B. Rittenhouse

I bargained with Life for a penny,
And Life would pay no more
However I begged at evening,
When I counted my scanty store.

For Life is a just employer;
He gives you what you ask—
But once you have set the wages
Why, you must bear the task.

I worked for a menial's hire—
Only to learn, dismayed,
That any wage I had asked of Life
Life would have paid.

The Sunday School Times

Offers You These Lesson Helps

Every Week!

W. H. Griffith Thomas, D.D., the famous British Bible teacher, sought for by Bible schools and conferences the world around, discusses each "Lesson as a Whole."

Professor Charles Calvert Ellis, Ph.D. The principles of education and psychology are applied to each lesson by a scientific expert who believes the whole Bible.

Britain's Greatest Devotional Writer, Dr. Alexander Smellie, of Carlisle, Scotland, opens up for you his treasures of spiritual and literary research.

Howard A. Banks, Litt.D., the much-loved Southern editor and writer, since 1917 Associate Editor of The Sunday School Times, furnishes his fresh, searching "Lesson Pilot" in time-saving and heart-enriching helpfulness.

The Lesson Cartoon. Religious journalism has never known anything like these powerful cartoons of the former newspaper man, missionary, and now evangelistic Bible teacher, E. J. Pace, D.D.

The Inimitable Ridgway. The Coatesville iron and steel man's lesson talks in "The Busy Men's Corner" come out of real life, and cannot be imitated or found elsewhere.

The Whole World's Choicest Illustrations are furnished in the Times' readers own "Illustration Round-Table," one of the most eagerly read departments in Sunday-school journalism.

One-Minute Mission Talk, by Miss Homer-Dixon, is a gem of missionary information and inspiration.

The Little Jetts. Wade C. Smith's fountain pen genius has captivated the Sunday-school world, and his quaint black-and-white figures are used in more different ways, by both grown-ups and children, than probably any other lesson help published.

A Business Man's Platform Review. Philip E. Howard, President of The Sunday School Times Company, shows every week how to crystallize the lesson in a three-minute message from the platform.

And Graded Helps. The Primary Department is led every week by capable, motherly Mrs. Bryner; just the material needed for "Your Class of Girls" is given by a skilled teacher, Mrs. Askew; and "Say, Fellows—," the fascinating talk for boys, by Wade C. Smith.

Nor is this all; for The Sunday School Times as an every-week interdenominational journal for adults in Bible study, Bible teaching, Sunday-school management, and the Christian life and service, has a wealth of other equally strong articles and departments in each issue. Yearly subscription rates, \$2.00 for a single subscription; \$1.50 each for five or more.

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The Sunday School Times books

Our Pastoral Clinic

Open to All. Send in Your Experiences and Suggestions

LEADING SOULS TO DECISION

An experienced pastor furnishes *The Expositor* the following for this department:

A young woman of about twenty-five years of age, of beautiful character and highly respected in the church and community, was one of the first persons I approached at a time of special spiritual interest in the church of which I was then pastor. I found that she had a sincere love for Christ and was earnestly trying to follow him, according to her own testimony. And the testimony of her life confirmed what she said to me as her pastor. I said: "Why is it, then, that you have not united with the Church?" She replied most earnestly and frankly and with much warmth of feeling: "Oh, I would have united long ago, but I was always afraid I might bring dishonor on the Saviour." I replied: "And, Miss H——, that is such a good fear to have." She seemed much surprised at my answer. She had not looked at it in that light—that such a fear was only an added reason why she should confess Christ.

I told her how worthy such a fear is, and reminded her of Christ's many promises of grace according to the day—daily strength for daily duty, daily grace for daily need. I also told her that uniting with the church is not professing religion, but confessing faith in Christ—that professing religion is pointing to oneself and seemingly saying: "Look at me. I have become good now; good enough I think to unite with the church and be counted as religious." I assured her that the very opposite of this is the attitude of those who in proper spirit confess Christ by union with his Church; that they come on confession. It is confession, not profession. They confess faith in the Lord Jesus Christ. Their attitude, and the rightly interpreted attitude of all those who unite with the Church, is the opposite of pointing to self and saying, "I have become good now." It is pointing away from self to Christ and saying, "Do not look at me, look at my Saviour. I do not profess to be good, but, on the contrary, realize that I am a weak and helpless sinner. But I confess that in my weakness I have turned to him; I have taken him as my only hope; my faith is not strong, but I am trusting him, and I love him and mean to try to serve him. Because of my own weakness, I feel that I need all the help I can get, and therefore I am joining myself with his people, am obeying his command to ally myself with his cause, and propose thus to get all the help possible toward holding out always as one his disciples."

This way of looking at the matter seemed surprising and entirely new to her. And it seemed to come as a clearing up to her views of duty. At the next Communion she was one of twelve of about her own age who united with the Church.

It should be added that one of the reasons this girl had looked at the matter as she had done was

that her mother, though an excellent woman, was very exacting, and had always kept before her daughter a magnified requirement of perfection, both in her own case and the case and conduct of others. She was very critical of the smallest faults in those who were church members.

I am glad to add that the mother herself outgrew this tendency as the years passed on, and she became a much happier Christian. No doubt the daughter's quiet and beautiful character and influence had much to do with the change.

It is hard for some people to realize that a Christian is just one who loves Christ and is trying to follow him. Often parents delay their children from union with the Church because they think they are not good enough yet. Yet the child is doing just what the parent is doing—loving Christ and trying to follow him. No one succeeds perfectly in either. But an old Christian and a young Christian are being Christians in exactly the same way.

PSYCHOLOGY OF CONVERSION

A pastor thus gives the psychology of conversion:

A young lady was deeply concerned about her spiritual interests and after a severe struggle started to visit her pastor to ask him to show her the way of life. As she entered a car in carrying out her purpose she saw seated there several of her friends, who asked her where she was going. The tempter immediately said to her, "Don't tell them where you are going, but answer them in some evasive way." At the same time the Spirit whispered to her, "Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you." She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant, and then said, "Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here, I have come to tell you that I have found Christ."

As she went, she was cleansed.

COMING TO CHRIST EMOTIONALLY

Rev. Dr. William C. Covert, of Chicago, throws light on the question of the emotions in coming to Christ:

There is a profound appeal to the feelings in the life and death and teachings of Jesus, and we do wrong to slight the fact and make acceptance a proposition for the intellect alone. The strength, not the weakness, of the Christian religion is in its tenacious hold upon men's emotions and its lofty and healthy incitement of men's feelings.

Men forget and outgrow intellectual statements and definitions of Christ, but his place in the

feelings of the race abides unchanged and unchanging. Men lose Christ when they seek him as a purely intellectual conception, but they find him in all fullness when with heart and mind, feeling and intellect, they go toward him. It is when the religion of Christ takes a calm, firm grasp upon the feelings that experience of it becomes sweet and sustaining; otherwise it remains but a fine, rich philosophy.

Many good people reduce the joys of the Christian life to a minimum because they so cautiously take Christ and religion and so tediously weigh in the balance of their mind every truth and duty, that when a result is finally reached it is entirely devoid of any personal warmth or contagious vitality.

It is right to say that accepting Christ is a logical process, but only in this sense—that the final taking is a kind of terminal necessity to which reason brings a man when he once accepts the facts. But that acceptance involves men in things of duty and experience—things so personal, so vital, so permanent, that it must be accompanied by something more than the calm equipoise and mathematical temper that belongs to logic. If a man sees Jesus as his personal Saviour and from the depths of his debilitated and polluted nature desires him, and by God's help finally rises and takes him, he has all the certainty of logic behind him, but in addition he has stirring in his heart a thrilling passion that no purely intellectual process can ever beget.

REVIVALS, DO THEY LAST?

Revivals, do they last? Converts, do they stick? The following story was related at a revival meeting in Glasgow. An evangelist who was conducting a series of meetings in the North of Scotland, one night, when going home, was accosted by a man, who sneeringly said, "Mr. C—, you are creating a great deal of stir and commotion in this village. But will it last?" "Well," said the evangelist, "some time ago I was passing a certain house. There was a great deal of joy, gladness, and excitement in that house, because a son had been born into the family. A few months later I was passing the same house again, but there was no particular enthusiasm, everything had quieted down. But the boy," added he, "was there all the same."

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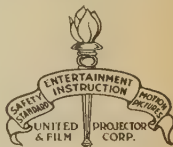
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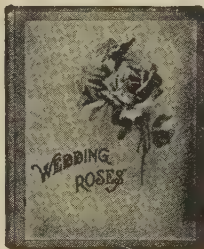
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Parables of Safed the Sage

The Parable of Keturah and Coue

There was a day when it rained. And I said, On this day no one will call; and it is so wet not many will telephone. I have a Book which I desire to read Consecutively. This is my Opportunity.

And just as I was nicely started, there came Keturah, and she inquired of me, saying, What dost thou think of this man, Coue?

And I said, Hour by hour, this gentle shower, is getting wetter and wetter.

And she said, I have a task for thee, which I have been reserving for a day like this. There is a shade that is off its roller, and it needeth to be nailed. Come thou with me, and let us attend to it.

And I said, Day by day, in every way, thou art more and more of a bother.

And she said, It is well for thee that I bother thee. Wherefore shouldst thou wear thy life out among musty books, when thou hast a wife, and curtains, and other matters of interest?

And I said, Keturah, when thou seest thy husband settled with a book, and perfectly happy, then thou comest, as Eve came into Eden. And thou sayest, It is not good for a man that he be so well content with himself. Go to, let me discover if there be not a Rug to be beaten, or a Picture to be hanged, or something that hath a Screw loose.

And Keturah said, Oh, my Lord, I know, and every woman doth know, that it is not easy for men to get along with us, but it is harder to get along without us.

And I said, Yea, and that knowledge hath been

mighty useful unto the more interesting half of the Human Race.

And she said, Come, and let us mend that Window Shade.

So I laid down my book and went with Keturah. For there be three women for whom I will lay down a book at any time. One of them is Keturah, and another is the daughter of Keturah, and the third is the daughter of the daughter of Keturah.

And as we wrought together, Keturah said,

Now tell me what thou thinkest about Coue.

And I said, Day by day, in every way, the body is affected by the mind. And no man knoweth the limits of the power of the one upon the other. But this we know, that many folk are sick chiefly because they think they are; and some folk are well, not because they have no Infirmities, but because they have courage and faith enough to rise above them, and trust God and act as if they were well. Now, the devil doth make use of this fact, to fill the mind of folk with Vain Imaginations and Foolish Fears, and with Self-pitying confessions that they are sick. It were well, therefore, for sensible folk to use the same power, and to be as well as they may.

And she said, Then mayest thou say, Day by day, in every way, I love my wife's work better than play.

And I said, Keturah, thou art invaluable, and so is my Conscience, and both thee and my Conscience keep me from becoming too indolent or complacent. But having to live with both thee and my Conscience maketh me almost a Bigamist.

Series on the Prodigal Son

In the department Great Texts and Their Treatment, we are giving a series on The Prodigal Son. In this connection the following illustration by Dr. Louis Albert Banks is appropriate.

There is an Oriental legend in regard to the prodigal son which teaches that the father had forgiven the prodigal time and again. Finally the old man despaired of his child. He felt that nothing could redeem so wayward a son, and expressed that conviction to him. He predicted that the prodigal, in his headlong course from bad to worse, would ultimately arrive at the goal of self-destruction. "But when the evil day arrives," urged the old man, "you must hang yourself in this room where we now sit. Here is the rope. I will be dead and gone long before, but promise me that you will fulfill my last wish and make away with yourself as I direct." To this the prodigal consented, and not long afterwards the aged parent was gathered to his fathers. In due time the prodigal reached, in a painfully literal sense, the end of his rope. Making his way to the fatal apartment, he adjusted the

noose, commended himself to Providence, and swung himself into the air, when down fell a trap in the ceiling and a shower of gold rained upon him, as he arose from the floor with the end of the rope in his hands!

The promise of God to lost sinners is better than that, for the prodigal thus endowed again with gold would still have the same vicious character which had led him to hang himself in despair. But to the prodigal who really comes back to God in repentance there is given a new heart and a new character, which enriches him with a gold far beyond earthly treasure in its power to bless.

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"This underpayment of clergymen in an institution that is constantly growing in wealth and membership," says Mr. Charles M. Selden, is "the most amazing inconsistency in American life." Statistics show that there are now in the United States 45,997,199 church members. Nearly 38,000,000 of them, we are told, are Protestant Christians. Combining the members with those in sympathy with the Church, there is a grand total of 96,338,096 persons, of which 74,800,000 are listed as Protestants.

"In the last five years the churches have gained more than four million members. Sunday Schools have gained two million. There are fifty-six hundred more church organizations than there were in 1916 and an increase of eighty-three hundred in the number of clergymen. These gains may surprise considerable groups of men and women, chiefly in large cities, who take it for granted that the Church is dying because they themselves have lost interest in it. They are the people who, removed by one or two generations from devout, church-going ancestors, feel that they have outgrown public worship. But these groups with their silent indifference or expressed skepticism, do not figure in the case.

"The charge of inconsistency still holds against the church members. Here we have forty-five millions of our population who have expressed their belief in the church by joining it. They believe that the future of the American Government actually depends upon character building by the churches. They believe that the church is absolutely indispensable to make this world a safe and moral place for their children. But, regardless of all such beliefs, these forty-five millions come as near as they can to starving the leaders whom they choose for these churches.

"The latest figures on the vital subject of ministers' pay are those of the United States Government's Church Census of 1916 and the final reports of the Interchurch World Movement, giving precise and complete figures up to 1916 and some partial figures and estimates up to the end of 1919. In 1916 the 170,000 active Protestant clergymen in the country received \$125,000,000 as the aggregate of their salaries, from something over twenty-six million members then enrolled in the Protestant churches. The average salary per minister in 1916 was \$735 a year, or \$14.13 a week."

Intelligent guessing of men who work on church statistics is, we are told, that there has been a total increase of about 20 per cent in ministers' salaries since 1914. Half of this had been gained by 1916, and the remainder for the period from 1916 to the present time would bring the average salary up to \$808 a year, or \$15.54 a week in 1922 for the Protestant Christian clergyman.

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A vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But the Book is yet undelivered to the world. The Bible Societies say: "It could be delivered in hundreds of languages to millions of people. It is a matter of dollars and cents." The scholarship of the Church is equal to the task of translation, the mills are equipped to furnish the paper and the presses to print, and there are men and women to distribute the books, if only funds were at hand to meet the expenses.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. No other phase of the Church's work produces so large a return for the same amount of money and service. If a great wave of generosity were to sweep the Church in behalf of the Bible Cause, it would bring a revival of spiritual life to her own membership.

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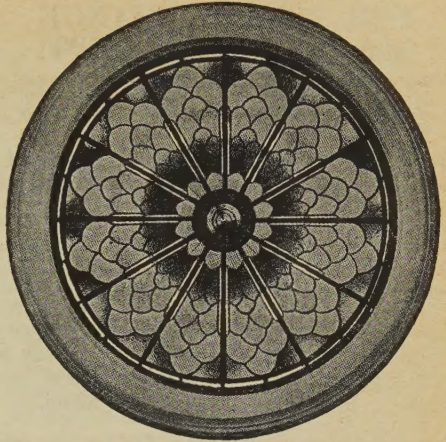
The difference between keeping your mind full of business and your business full of mind is worth noticing.—*The Youth's Companion*.

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